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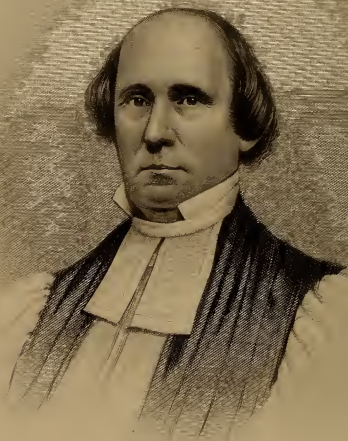












Engraved by J. C. Bodine

THE RIGHT REV. GENTLE WASHINGTON FREEMAN, D.D.

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L I F E

OF

BISHOP FREEMAN,

OF ARKANSAS.

BY THE REV.

JOHN N. NORTON, D.D.,

RECTOR OF ASCENSION CHURCH, FRANKFORT, KY.;

Author of "Rockford Parish," "Short Sermons," "Life of Bishop  
Henshaw," &c.

---

"His great integrity and purity of character, his single-hearted devotion to the duties of his office, his sincere and unaffected piety, while they secured him in life the respect of the Church, and especially of his brethren, so they deserve to be witnessed to, now that his earthly life is ended."—BISHOP WILLIAMS.

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NEW YORK:

Gen. Prot. Episc. S. S. Union and Church Book Society,  
762 BROADWAY.

1867.

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TO

WILLIAM T. READ, Esq.,

OF NEW CASTLE, DELAWARE,

ONE OF BISHOP FREEMAN'S BEST AND FIRMEST  
FRIENDS.

"I CONFESS that if I could build a church in all respects to suit my own taste, I would build it in the solemn and beautiful style of the churches of England—the Gothic style; and I would build it in enduring stone, that it might gather successive generations within its holy walls, that passing centuries might shed their hallowing charm around it, that the children might worship where their fathers had worshipped from age to age, and yet as if the spirit of their fathers still mingled in their holy rites."

Dr. ORVILLE DEWEY (*Unitarian*).

"I had rather go to church. We have better sermons, better prayers, better speaking, and softer music."

JOHN ADAMS' *Letters*.



THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY was organized at a meeting of the General Convention and others, in November, 1826, for the purpose of providing approved books for Church Sunday School Libraries, and approved books of Instruction for Church Sunday Schools.

This Society consists of the Bishops of the Protestant Episcopal Church, of the Clergy of the same, of the Lay Deputies of the General Convention, and all other members of the Church who shall contribute not less than One Dollar annually to its funds.

Every member of the Church who contributes Thirty Dollars in one payment, is a Life Member; one who contributes Fifty Dollars at one time, is an Honorary Manager; one who contributes One Hundred Dollars in one payment, is a Patron of the Society.

Every Life Member is entitled to Two Dollars' worth of Books; every Honorary Manager to Three and a Half Dollars' worth; every Patron to Seven Dollars' worth of Books. The Books must be drawn each year, as arrearages are not allowed to accumulate.

Meetings are held triennially, during the session of the General Convention.

The Board of Managers consists of all the Bishops, and one hundred members elected triennially by the Society.

The Executive Committee consists of all the Bishops, and twelve Clerical and twelve Lay members, elected annually by the Board of Managers, who, together with the Secretary, Editor, and Treasurer, *ex officio*, conduct the business of the Society.

The Union publishes Sunday School and Parish Library Books, Cards, Tracts, Books of Family and Private Devotion, Sunday School Requisites and Books of Instruction; also the CHILDREN'S MAGAZINE and CHILDREN'S GUEST. Depository, No. 762 Broadway, New York.

The Annual Meeting of the Board of Managers is held in October, at the time of the meeting of the Board of Missions.

### FORM OF BEQUEST.

I give and bequeath to "The General Protestant Episcopal Sunday School Union and Church Book Society," organized in the city of Philadelphia, in the year of our Lord 1826, and incorporated by the Legislature of the State of New York, April 15, 1854, the sum of.....

Dollars, to be applied to the uses and purposes of said Society.

## SOLICITATIONS.

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Every Churchman, and every Churchwoman throughout the United States and the Canadas, is solicited to become a member of this Society, either by annual subscription, or by being made a Life Member, or an Honorary Member, or a Patron. Payment may be made to the Agent, E. M. DUNCAN, or sent, addressed to the Treasurer, E. HAIGHT, Esq., No. 762 Broadway, N. Y.

For terms of Membership, see preceding page.

## PREFACE.

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THIS little book really needs no Preface.

It is the simple record of a good man's life, written with no other purpose than that of telling the plain, unvarnished truth.

It has been exceedingly gratifying to the author, to find that all parties in the Church are disposed to give him the credit of impartiality in these efforts to trace the histories of our departed Bishops.

## THE MAN OF GOD.

HE'S Christ's ambassador, that man of God,  
Steward of God's own mysteries! From on high  
His warrant is; his charge aloud to cry,  
And spread his Maker's attributes abroad;  
His works, His ark of mercy, and His rod  
Of justice; *his* to sinners to supply  
The means of grace, and point how they may fly  
Hell flames, and how Heaven's pathway must be trod.

Hold him in honor on his works' account,  
And on his Master's! Though a man he be,  
And with his flock partake corruption's fount,  
Holy and reverend is his ministry;  
And hark! a voice sounds from the Heavenly mount,  
He that despiseth *you*, despiseth ME.

BISHOP MANT.

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# LIFE OF BISHOP FREEMAN.

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## Chapter First.

A CHRISTMAS AT ST. PETER'S, NEW YORK—THE TWO BISHOPS—A STRIKING TEXT—BEGINNING THE BIOGRAPHY IN DUE ORDER—FATHER AND MOTHER—DR. FREEMAN'S PUBLIC SERVICES—A TASTE FOR BOOKS DESCENDING FROM FATHER TO SON—READING THE BIBLE THROUGH—THE BISHOP'S VISIT TO HIS NATIVE PLACE—THE OLD QUAKER LADY—"DON'T YOU KNOW ME?"

IT was a cold CHRISTMAS morning, in the year of our redemption 1844, that I left my room at the General Theological Seminary in the city of New York, and went forth to celebrate the SAVIOUR'S birthday. I had intended to go on to one of the more distant churches, but the keen, cutting wind induced me to change my mind, and I turned in at the gate of St. Peter's. Dr. Smith, the

rector, had long been an invalid; but at the hour appointed for worship he made his appearance in the chancel, accompanied by two clergymen, who were strangers to me. The younger of these, a dignified, intelligent-looking man, took his place at the desk, and in deep and impressive tones began morning prayer. I afterwards learned that it was Bishop Polk, of Louisiana.

At the close of the service, the other stranger ascended the pulpit. He was a tall, handsome man, his dark-brown hair well sprinkled with gray, and apparently several years the senior of the Bishop of Louisiana. He wore the usual black gown, and there was nothing, so far as clerical dress was concerned, to distinguish him from the humblest deacon.

In a voice somewhat harsh, but most distinct and powerful, he announced the text of his CHRISTMAS sermon—

The *sixtieth* chapter of the book of the Prophet Isaiah, and the *thirteenth* verse: “ *The glory of Lebanon shall come unto thee, the fir-*

*tree, the pine-tree, and the box together, to beautify the place of My sanctuary ; and I will make the place of My feet glorious."*

The preacher paused, and then looking around upon the festoons of evergreens which adorned the walls of St. Peter's, he significantly remarked : "To-day, my brethren, is this scripture fulfilled in our eyes."

An able and instructive discourse followed this striking beginning.

The preacher was Bishop Freeman.

But we must begin our work in due order. GEORGE WASHINGTON FREEMAN was born in Sandwich, Massachusetts, on the 13th of June, 1789. His father, Nathaniel Freeman, was an eminent physican, and also distinguished for the interest which he took in those exciting events which led to the Revolutionary War. During the long continuance of this struggle for independence, he was an earnest and devoted patriot, and a member of the Massachusetts Congress in the memorable year 1775. For twelve years Dr. Freeman was a brigadier-

general, and, like Dr. Joseph Warren, who fell at Bunker Hill, he showed that a physician could handle the weapons of warfare as skilfully as the instruments belonging to his profession. He was also for more than thirty years Chief-Justice of the Common Pleas, besides filling other important places of public trust.

The mother of the future Bishop of Arkansas was Tryphosa Cotton, of Killingly, Connecticut, who became the wife of Dr. Freeman May 5th, 1763, and died July 11th, 1796, aged fifty-three. The Doctor was twice married, and the subject of this memoir was the youngest child of his first wife. The little boy had only reached his seventh year when he was bereft of an excellent and devoted mother, of whom it might, with more than usual propriety, be said : “ *Her children arise up and call her blessed ; her husband also, and he praiseth her.*” (Proverbs, xxxi. 28.)

The father of the Bishop was a truly remarkable man ; a gentleman of the old school, fond of letters, and possessed of a large and

choice library, not a small part being theological, of which reading he was peculiarly fond.

So much was this the case, that the preacher who attended his funeral remarked in the sermon, that "the deceased was better versed in divinity than many of its professors, as an elaborate treatise or system of theology left by him in manuscript attests."

The studies of his early profession were diligently prosecuted by Dr. Freeman even to the close of life, few men keeping pace more steadily with all improvements in medical science. His thirst for knowledge led him to explore every department of philosophy; and in addition to his other reading, he undertook the study of law, at the busy period of the Revolution, by the advice and under the guidance of his maternal uncle, Chief-Justice James Otis, the father of the patriot. The grandmother of the Bishop was an Otis, and his great-grandmother a Russel.

GEORGE seemed pre-eminently to inherit his



father's fondness for books, and the choice of his reading from early childhood was marked by a wisdom not common in one of his tender years.

The following interesting record is found in his father's commonplace-book: "*George has read the Bible through when between six and seven years of age.*"

Dr. Freeman had a very large family, and he had little to bequeath his children beyond the precious example of his own useful, honored, patriotic, and Christian life.

Our little hero was remarkable, from his earliest years, for his amiable disposition, obedience to his parents, respect for the aged, a generous heart, and a scrupulous regard for the truth and right.

During one of the Bishop's latest visits to his native place, he expressed a desire to call upon some of the elders of the place, and among them was an excellent Quaker lady, whose memory was now most active, as is often the case with the aged, in recalling the scenes



and incidents of early life. On entering the room where she sat, the Bishop approached and gave her his hand. She not appearing to recollect him, he said, "Don't you know me?" She looked intently for a moment, when, her face brightening, she replied: "Canst thou be he—he that was good little George?"

The Bishop was evidently both amused and gratified. She recollected him from a natural mark of a raspberry upon one of his eyelids. She remembered very well that whilst other boys of his age visited her father's celebrated orchard uninvited, "George was a good boy, and always asked permission."

## Chapter Second.

NOT TRAINED IN THE CHURCH—OLD PURITAN LEAVEN—A PRAYER-BOOK FOUND—THE BOYS GOING FORTH TO MAKE THEIR WAY IN THE WORLD—REMOVAL TO NORTH CAROLINA—PREPARATION FOR BECOMING A TEACHER—ENTRANCE UPON HIS WORK—ALMOST A PRESBYTERIAN—FRIGHTENED OFF—GRATEFUL REMEMBRANCES OF OLD PUPILS—A BEAUTIFUL REMINISCENCE FROM ONE OF THEM—MEETS WITH BISHOP RAVESCROFT, AND WHAT FOLLOWED.

IT was not Bishop Freeman's privilege to be trained up in the bosom of the Church at whose altars he so faithfully ministered, his parents being rigid Congregationalists. His Puritan descent will account for some of his peculiarities of opinion, especially his very strict notions in regard to worldly amusements.

It seems, however, that although George was thus breathing an atmosphere most unfriendly to the growth of Episcopacy, he early formed an acquaintance with the Prayer-book, and learned to love it. The circumstance is

one which the world call *accidental*, but devout Christians choose rather to refer such things to the overruling providence of God.

One day, while our little student was searching his father's library for some work of amusement, he found an old English Prayer-book, with which he was greatly pleased, and he often went back to the quiet corner of the well-filled bookcase to read it again and again. The Puritan parents would have been greatly alarmed had they known what direction his thoughts were taking.

Although Dr. Freeman was able to afford his children a comfortable home during their earlier years, and to give them the ordinary advantages of education, it was necessary that his sons should go forth, as soon as they were old enough, to make their own way in the world. An elder brother of the Bishop's had been teaching a school in North Carolina for about ten years, when he invited George to come down and prepare himself to be an instructor. This brother was a Presbyterian

minister, and it was natural that during the two years which the younger passed beneath his roof, his early religious impressions should be strengthened, and that, too, in the particular form to which he had been accustomed from childhood.

Having devoted himself very closely to study for the period just named, the young man, who was always ambitious to do well whatever he undertook, was induced to take charge of a private school at Shocco Springs.

Next to the work of the ministry, there is no calling more important or honorable than that of an instructor, and the Middle, Western, and Southern States are much indebted to New England for having furnished so many competent and faithful teachers.

Mr. Freeman afterward acted as an assistant in the Academy at Raleigh, where he made up his mind, with the light which was then afforded him, to unite with the Presbyterians. But the strong points of Calvinism, upon examining them with a view to this step,

seemed to him so repulsive, that he instinctively drew back, and waited to look about him, and search the Scriptures with still greater diligence and more earnest prayer.

Meanwhile, his services as a teacher were duly appreciated, and he was called to take charge of several literary institutions, among which were the Academies at Oxford and Warburton. Many of his pupils still survive him, who cherish grateful remembrances of his sound and thorough instruction.

Although it is anticipating the regular course of the narrative by many years, this seems the most fitting place for inserting the following beautiful tribute from Bishop Hawks's address to the Convention of Missouri, in May, 1858.

“As a subject of deep interest to the Protestant Episcopal Church in these United States, and one which has called up very tender emotions in my bosom, I may now mention the recent departure from this life of the Rt. Rev. George Washington Freeman, D. D.,

our Missionary Bishop in the Southwest. At an advanced age, though not aged in his Episcopate, after thirteen years of hard and unceasing struggle for the Church, in the desolate region assigned to him, a Christian Bishop has gone to rest.

“But to me, the departed was something more than a Christian Bishop. In my native town, in North Carolina, he was one of the preceptors of my early youth, before my entrance upon collegiate duty as a student of the University.

“Boys do not always remember with tenderness the teachers who have had the charge of their youth; yet will I say that the manliness, truthfulness, and consistency of this good man claimed the love of my boyhood—that manhood, with me, only mellowed that love into softer and yet deeper hues, until professional association and sympathy fully proved to me that the affections of my boyhood had not been misplaced. There are those companions of my school-boy days still



living, to whose bosoms the tidings of his death will bring like feelings to my own ; for his fearless honesty, his hearty sincerity, his ceaseless fidelity, his Christian firmness, and his unbending principle, were proverbial with us all.

“ Well do I remember when I last met him, at the time of our late General Convention in Philadelphia. In company with another of his former pupils, I called upon him. We talked of former days. Among other things, he showed us the staff upon which the godly and gifted Ravenscroft used to lean as he walked, and which had been given to him by one of his presbyters. What son of the Church does not reverence the name of Ravenscroft, the first Bishop of North Carolina? Yet, as we came away, we felt and rejoiced that the staff was still carried by one as honest and as true as Ravenscroft. Of the late good Bishop of the Southwest we may all say, ‘ he has fought a good fight, he has finished his course, he has kept the faith ;

henceforth there is laid up for him a crown of righteousness.' ”

It was during Mr. Freeman's residence at Warrenton that he became acquainted with that remarkable man, the Rev. John S. Ravenscroft, then a clergyman in the diocese of Virginia, and afterward Bishop of North Carolina. Through his instrumentality the conscientious teacher was induced to examine the claims of the Protestant Episcopal Church ; and the result was what might have been expected in one who had no favorite theories to serve, and who, with singleness of purpose, as in the sight of God, was looking for the truth.

He became a most zealous and devoted Churchman, and every year of his life his principles were more firmly established and his affections more warmly engaged.



## Chapter Third.

REMINISCENCES OF AN EYE-WITNESS—THE NORTH CAROLINA CONVENTION OF 1824—SOME NAMES WHICH HAVE SINCE BECOME WELL KNOWN—MR. FREEMAN'S DIFFICULTIES AND DISTRUST OF HIS OWN ABILITIES—ANECDOTE OF BISHOP RAVENSCROFT—"WHO TOLD YOU TO PUT IN YOUR BALDERDASH?"—EXAMINATION SAFELY PASSED—ORDAINED DEACON—A PASTOR'S LABORS, NO CHILD'S PLAY—BRAIN WORK.

IN 1824, the Rev. Robert B. Croes (son of the Bishop of New Jersey), who had lately graduated at the General Theological Seminary, went forth upon an extensive tour, through various parts of the Union, to collect funds for the endowment of this important Institution. Among other States, he visited North Carolina, and was present at the Convention which was held in St. John's Church, Williamsborough, on Thursday, the sixth of May, and which continued in session until the Monday following.

"The interest of this Convention," remarks

Mr. Croes, in a letter to the author, "grew out of the fact that it was the first time that Bishop Ravenscroft met his clergy and laity. The sermon, from the text, 'By whom shall Jacob arise? for he is small' (*Amos*, vii. 8), was powerful, and the matter—some of it at least—was unexpected, as he urged his people to give only to Church purposes. They had bestowed too much for objects antagonistic to the Church.

"Mr. George W. Freeman was, I think, a lay member of the Convention. He then resided at Raleigh, and taught. He was so diffident of himself, that he could not, for a considerable time, make up his mind to enter the ministry.

"Mr. James H. Otey (now Bishop of Tennessee), was a candidate for orders, teaching at Warrenton. The Rev. William M. Green (the present Bishop of Mississippi) had a small parish in the western part of the State. The Rev. R. S. Mason was at Newbern, and the Rev. Adam Empie at Wilmington."

Such references to the past are most interesting at this distance of time ; and it is pleasant to know that all of those mentioned in this epistle afterward became distinguished in the Church, and are most of them still living, and laboring with good success in the Master's vineyard.

Mr. Croes refers to Mr. Freeman's humble opinion of his own fitness for the sacred duties of the ministry. This unaffected diffidence and distrust of self is discovered also in a letter, addressed to Bishop Ravenscroft a few months before his ordination :

"I shall have great need of your indulgence," he says, "when you come to examine me, and perhaps still more of your assistance in the preparation of a few sermons to begin with. My discouragements have been and are many. I suppose there are few men under so slavish a sense of their inferiorities, in point of mind, as myself. Every new preacher I hear adds greatly to my despondency. I yesterday

heard a young Methodist, and I was compelled to believe I should suffer by a comparison of my productions with his. You will say all this proceeds from pride, and I partly believe it; but what can I do? I pray to be delivered from it, and I strive against it; but the root of the matter remains. Oh! I beseech you, add your prayers to mine, that I 'may be so guided and governed by the Holy Spirit that I may be led into the way of truth, and hold the faith in unity of the Spirit, in the bond of peace, and in righteousness of life;' that I may be so deeply impressed with a sense of the importance of the work of the ministry and the value of immortal souls, as to be willing to endure every species of mortification and contumely, in endeavoring to advance the Redeemer's kingdom and promote the salvation of my fellow-men; and that the thoughts, desires, and imagination of my heart may be so 'cleansed by the inspiration of God's Holy Spirit, that I may perfectly love Him, and worthily magnify His Holy Name,' and give

up myself unreservedly to His service, and walk before Him in holiness and righteousness all the days of my life.”

Perhaps Mr. Freeman's nervous apprehensions of his approaching examination arose, in part, from the fact that the Bishop had the reputation of being rather a severe critic. We shall venture to give one characteristic anecdote to illustrate this point.

He was making a visitation to a parish in North Carolina, over which a young deacon from a neighboring diocese had recently been called to preside. The newly-fledged clergyman read, and the Bishop preached. Instead of going according to the rubrics in the order of the service, the young man mutilated every part to suit his fancy, and wound up with a prayer of his own.

As soon as the service was ended, the Bishop fastened his keen eye on the offender as he turned from the desk, and said in a tone of voice which could be heard by many of the congregation while they passed down the

church, "Young man, who told you to put in your balderdash?" \*

Anecdotes of great men are preserved, not so much to show others how they themselves

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\* Although we have already published a *Life of Bishop Ravenscroft*, our readers will surely pardon us for inserting two anecdotes of him, furnished by a correspondent of the *Church Journal*, for October 6th, 1858: "Soon after the Bishop assumed the Episcopate of North Carolina, he came to Edenton and preached. I was a small boy then, but I have ever since remembered his great brows, and his dignified manner. The Rev. Thomas Skinner, a Presbyterian, was expected about the same time; and, according to custom, a note was sent to all the places of worship in town, to be read to the several congregations. After service, the Bishop took up the note, read it to himself, and then put it back, without even apologizing. This gave great offence, because Mr. Skinner had many wealthy and influential connections in the community, and was highly distinguished in his own sphere. But it made no difference with the Bishop, for he could not give countenance to what he deemed heresy.

"Some time after, the Bishop made a visit to Hertford, in Perquiman's County, where the Church was weak and

should act, as to bring before us vivid pictures of such persons as they really appeared to those who saw and heard them when alive upon the earth.

Mr. Freeman passed his examination safely, and was ordained Deacon by Bishop Ravenscroft, in the Episcopal chapel at Raleigh, on Sunday, the 8th of October, 1826. He had now reached the thirty-seventh year of his age, and was resolved, by God's help, to devote the residue of his life to the noblest pur-

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the Baptist denomination very strong. The Patriarch of the Baptists was 'old Father Ross,' who was as much loved and respected as any Bishop could be. 'Father Ross' called to see the Bishop; and, in the course of their conversation said to him: 'Bishop, as you have no house to worship in here, make use of mine in the country; you are welcome to it, and I will have a congregation for you.' The Bishop gladly accepted the offer, and at the appointed time went and met a large congregation. 'Father Ross conducted him to the pulpit, and then followed him up the pulpit steps; the Bishop hearing him coming turned about and said, 'One at a time, if you please.'"




suits which can occupy the thoughts of man. And, truly, he did not disappoint the hopes of those who had encouraged him to take these solemn vows. Mr. Freeman's life was one of persevering labor. He could well adopt the language of Dr. Plumer, and say, upon a review of all that he had endured: "I tell you, a pastor's labors are no child's play. I have swung the axe and the grubbing-hoe, have handled the plough, the cradle, and the scythe; I have had to work till this stiffened arm bears proof of its severity: but all this work was play, mere play, when compared to the labors of a pastor—to this brain-work, which wears out the whole man."



## Chapter Fourth.

FIRST FIELD OF LABOR—DOMESTIC RELATIONS—A GOOD WIFE—BISHOP RAVENSCROFT'S ATTACHMENT FOR MR. FREEMAN—A NOBLE PATTERN FOR IMITATION—TIDINGS FROM NEWBERN—DIFFICULTY IN PREPARING SERMONS—CHRISTMAS AT WASHINGTON—THE SPIRITED BLACK HORSE—"LITTLE ANDREW"—MR. MASON'S NEW GOWN AND SURPLICE—ADMITTED TO THE PRIESTHOOD—A DIOCESE NUMBERING THREE-AND-TWENTY PARISHES.

 R. FREEMAN'S first field of labor embraced Washington (together with Bath), Durham's Creek, and Zion Chapel. The nature of his work may be best learned from his own letters, from which we shall presently give some extracts.

We have thus far said nothing of his domestic relations. He married a most excellent and accomplished woman (Mrs. Ann Yates Gholson, of Virginia), in 1818—of whom we shall have much more to record hereafter; suffice it, in this place, to add that she proved herself such a wife as any clergy-

man might account a help meet for him—a treasure given him by the Lord.

Bishop Ravenscroft had taken a great fancy to Mr. Freeman from the first; and the strength of this attachment was increased year by year. It is not strange, therefore, that the clergyman should find his heart drawn toward his Bishop, and that he should look up to him as his example. And where could we hope to find a pattern of devotion to God's service more perfect and entire than that which was manifested in the daily life of the venerable Bishop of North Carolina? He was not only ready and willing to *work*, but he knew *how* and *when* his efforts should be made.

Our first tidings concerning Mr. Freeman after he began his clerical labors are contained in the following letters, of which, I am sure, no one will lose a single word.

“NEWBERN, *January 8th*, 1827.

“RIGHT REV. AND DEAR SIR :

“In obedience to your mandates, on my arrival here in October, I entered upon the arduous task of endeavoring to prepare and preach one sermon a week during Mr. Mason’s absence, and by dint of delving and borrowing I succeeded in doing so for five successive Sundays ; but the sixth, whether from dulness, hypochondria, or downright laziness, or all combined, I know not, I totally failed, and the church remained closed. Since then I have not written a sermon. I begin to be ready to confess that the whip and spur are absolutely necessary for me.

“By request, I performed service and preached in Washington, on Christmas-day and the day preceding ; and though the weather was excessively cold, the congregation was very respectable for numbers, and my poor services appeared to be much more acceptable than I had any right to expect. It was indeed a very gratifying visit. While

there, I was called on to visit a dying man, and afterward to attend his funeral. I have promised to visit them occasionally ; but, as they were good enough to pay me eight dollars, the amount of my expenses, and probably will think themselves bound to do the same again, I feel some reluctance to repeating the visit, since that amount is more than my wretched performances are worth. I may observe, however, that on ordinary occasions the expenses would not be so much, as I should only have to pay for a horse and gig two days, instead of four. Ought I to hesitate to repeat my visit ? and if not, how often ought I to go ?

“Mr. Mason would cheerfully lend me the *Black*, but I am afraid of him ; so am obliged to hire. I wish I could afford to keep a horse. It would give me great pleasure to be able to preach somewhere in the surrounding country nearly every Sunday.

“Did Mrs. R—— receive the two barrels of flour, and did it turn out as could be wished ?

I am anxious to hear. It was with great difficulty an opportunity to send it could be met with, or it would have been sent sooner.

“I learned (from Mr. Haywood), with great concern, that you have been unwell since your return from Convention. I am apprehensive you administer to yourself with too heavy a hand. Ought you not to consider that a person of your age is not so able to bear the operation of powerful medicines, as one with a younger, and, consequently, more vigorous constitution? And ought not a regard for the safety, honor, and welfare of the infant Church in your diocese, to influence you to take particular care of your health, especially since you have so lately seen what an unhappy, not to say disgraceful state of things may grow out of an attempt to elect another Bishop?

“Mrs. Freeman joins me in assurances of great regard, both for yourself and Mrs. Ravenscroft. We are truly sensible of all your kindnesses, and would gladly reciprocate them. Little Andrew says he wants to see ‘Aunt

Ravenscroft' and the Bishop very much. Our children all have the whooping-cough at this time—even the youngest, who is only eleven weeks old. *He* is yet without a name ; would that you or Mrs. Ravenscroft would help us to one for him.

“Mr. and Mrs. Mason and children are well. He is at present in all his glory. His congregation have just furnished a surplice, and presented him with a splendid gown. I think he is in better spirits than I have ever known him.

“I am, dear sir, very respectfully,

“Your obedient servant

“and son in the Gospel,

“GEORGE W. FREEMAN.”

The reference to Mr. Mason's spirited black horse is amusing, and must have made Mr. Freeman smile in after-years, when his extensive field of labor obliged him to become more at home in the saddle.

Other parishes, besides that at Newbern,

may learn from this letter how gratifying it is to a pastor to be reminded, by the kind attentions of his people, that he occupies a warm place in their hearts.

Having continued to discharge the duties of a deacon for about eight months, Mr. Freeman was admitted to the priesthood (or second grade of the ministry) by Bishop Ravenscroft, on the 20th of May, 1827. The service was held in Christ Church, Newbern.

The Diocese of North Carolina, at this time, numbered twenty-three parishes.

## Chapter Fifth.

AWKWARD POSITION FOR A DEACON—MR. FREEMAN'S REMOVAL TO WASHINGTON—LETTER—VISIT TO GREENVILLE—HONEST, HOME-SPUN APPEARANCE OF THE CONGREGATION AT BATH—GREAT GATHERING OF BAPTISTS—PROVIDENTIAL ESCAPE FROM DEATH—ADVICE NEEDED BY A NOVICE IN PAROCHIAL LABORS—HEALTHY SEASON—AGUE AND FEVER—PILOTING A BISHOP THROUGH TANGLED REGIONS—"TURN TO YOUR RIGHT"—DESIRE FOR CONFIRMATION—WALKING TO CHURCH.

AS it is rather awkward and unpleasant for a clergyman who is only in deacon's orders, to be stationed at such a distance from his clerical brethren that they cannot come to administer the Holy Communion to his people occasionally, it was wise in Mr. Freeman to defer his removal to Washington until after his admission to the priesthood. The following letter, written to Bishop Ravenscroft, will furnish the best account which can be given of the state of things there and in the neighboring country.



“ WASHINGTON, N. C., *July 27th*, 1827.

“ RIGHT REV. AND DEAR SIR :

“ I have not been unmindful of my promise to write to you from my new residence ; but the delay has been occasioned by a desire to have first visited the several congregations within my bounds. My visit last Sunday to Greenville completed the rounds. I was very much pleased with the honest, homespun appearance of the congregation of St. Thomas, Bath. It was a novel and truly gratifying thing to overtake in the road, several miles this side of that place, a number of people *footing it* to church through the dust and heat, with their coats hanging on their arms, in all the zeal of the ancient Israelites, in their best days, paying their quarterly visit to the Temple. The congregation was respectable as to numbers, and remarkably attentive. In the course of the service I baptized one infant, gave notice for the Communion on the next visit, and in-

formed them that on all future visits I would catechise such children as should be present.

“On Sunday week last I preached the second time in this place; and administered the Communion to about forty persons, and in the afternoon baptized six children.

“At Greenville last Sunday I had, as I expected, a small congregation, though larger than circumstances seemed to warrant. There was a great gathering of the Baptists in town, and they occupied the Academy—the usual place of worship for our people—so that we had to use the Court-house. But I have never preached or performed the service with so much animation and earnestness (of manner at least) as on this occasion; whether with any good effect time must determine, though I think a single blow at such long intervals is not calculated to produce very remarkable benefits, even in *a long run*. As there are but one or two communicants connected with this congregation, I did not think

it necessary to make an appointment for the Communion at present.

“Day before yesterday I had a narrow and most providential escape, apparently from the jaws of death. I rode out to Mr. Thomas H. Blount’s, about a mile from town, with my nephew, Dr. D. Freeman, in a gig drawn by a young, mettlesome, and uncommonly powerful, but, I believe, gentle horse. The shafts of the gig being much too short for the horse, and the harness being without breeching, when we came to descend the slope in front of Blount’s house, on our return, the gig pressed with all its weight upon the creature’s hanches; this urged him into a trot, which, by the time we reached the level ground, was changed into full speed; and away we were borne, with the rapidity of the wind, toward apparent destruction. We were still in Mr. Blount’s inclosure, and our course was straight toward the gate, which was but a few hundred yards distant, and shut; and such was the velocity with which we were hurried

along, that we doubted not that the sudden stop of the horse, when he reached it, would occasion a shock sufficient to throw us over into the public road, or that as sudden a turn would produce even a worse catastrophe. But when we reached the gate, the horse made an effort to jump it, and so far succeeded as to shatter the gate to pieces, and open a passage for gig and horse; but the effort occasioned a *momentary* cessation of our motion, so that at the very instant when the shafts and forepart of the gig were shattered to atoms, we landed upon our feet on opposite sides, not only without the slightest injury, but insensible of the least concussion of our frames; and yet so transient was the opportunity thus afforded, that the horse had recovered and was off again at his former speed, with the shaftless gig now turned under the axletree, before we could turn round to seize him. It was indeed to our apprehensions a most wonderful deliverance; and I hope we shall never cease to be thankful to Almighty

God for such a manifest evidence of His tender mercies to miserable sinners.

“I shall be truly pleased to hear from you and Mrs. Ravenscroft. Pray write soon, and say what is the health of both ; and give me such instructions and suggestions as you may think a *novice* in clerical and parochial concerns is likely to require. My school engrosses much time, and consequently most of my thoughts. I shall not be surprised if I overlook many important duties. I fear I shall not succeed in discharging my duty faithfully, either to my congregations or school. I have but just finished going the rounds, in visiting my flock for the first time. In many instances I have been obliged to take directions for their residence, and introduce myself. This is not so pleasant ; but they all readily recognized me, and seemed more than gratified with a visit from their pastor ; and that is pleasant. Very few of my congregation give themselves the trouble to call on me. But they will not escape my hands so

easily : if they do not come to see me, I shall not fail to call on them as often as opportunity occurs, and there is hope of doing them good.

“The general health of the place continues good ; no case of bilious fever within my knowledge. I have but one person on my sick-list, and she is an old lady upwards of seventy years of age—Mrs. Ben. Blount.

“I am, with great respect and affection,

“Your obedient son in the Gospel,

“GEO. W. FREEMAN.”

Many months pass away, and the next letter from Mr. Freeman to his Bishop conveys the unpleasant intelligence of failing health. It affords, also, a very good idea of what kind of labor all classes of the clergy are obliged to perform in new settlements, and among the people of rural districts.

“WASHINGTON, N. C., *March* 31, 1829.

“RIGHT REV. AND DEAR SIR :

“I write under the influence of great debility, both of mind and body. I have had

a return of my old disease, the ague and fever; the attack has been short, but pretty severe, and I was unable to attend church on Sunday. To-day I am free from fever, and decidedly, I think, convalescent; and I hope to be able to start to-morrow on a tour of visitation, which is to terminate in meeting you at Durham's Creek on Monday evening next.

“I need not give you any directions respecting the road to St. John's, as Mr. Ellison and Mr. Robinson have promised to meet you in Newbern, and bring you on your way. Should they disappoint us, however, you will cross the river at Newbern by Bell's Ferry, whence, by the usual caution of inquiring, you will find your way without difficulty. About twenty miles from Newbern you come into the road leading from Durham's Creek to Trinity Chapel; down this road you turn to your right. About half a mile from this point the road forks, the left leading to the old ferry on the Pamptico, the right to Durham's Creek. In the fork of this road you will see a house,



the residence of a Mr. Wood, a Methodist local preacher, inclined to reform, a very friendly, hospitable man, with whom I have stayed all night. He very particularly desired me to invite you to call on him, and get your dinner; and he will expect you to do so. He has also made known his hospitable wishes to Mr. Ellison, who will doubtless lead you there, should he be with you. His wife is sister to Major Archbell, one of our folks, and though a Methodist, would be very willing to come back to the Church—at least such is my impression.

“About a mile from this place, on the road *up* the river, is a family which I am anxious you should visit, if you have time. Mrs. P——, and her sister Mrs. T——, are desirous of being confirmed. The former is a poor afflicted creature, and totally unable to go from home, and the latter is confined by attendance on her. I have had some conversation with them, have appointed to preach in their house on Friday next, and encouraged



them to hope that you would stop there, and confirm them and administer the Holy Communion, on your way up from St. John's. Now, if you could stop and see them a few minutes, on your way down, you would be better able to judge of the propriety of complying with their wishes.

“Mr. E—— expressed to me a desire, as also his wife, to be confirmed. Will you be good enough to converse with him on the subject, and give him your views without reserve? I do not know what to think of these hardened sinners, who are for making a profession of religion without giving evidence in their lives and conversation that the subject is to them the all-important one. I know nothing against Mr. E——’s moral character, and I hope he is serious and determined to live a new life; yet I am afraid he may be deceiving himself, and I have not confidence enough to probe him.

“I do not think it would be prudent or right to leave Bath out. It should be recollected that perhaps a majority of our country

congregations are persons who have no means of conveyance to church but such as nature has provided for them. One old man, a constant attendant at Bath in all weathers, has to walk seven or eight miles ; and so zealous a Churchman is he—so devoted—it would be a pity that he should not have the (to him) exquisite pleasure of seeing his Bishop once a year. But I expect to have one or two candidates for confirmation in that congregation.

“I very much regret that your arrangements could not have been such as to enable you to officiate also at *Zion Chapel*. In that vicinity is a large number of Episcopalians, generally poor, hard-working people, who nearly all walk to church, and to whom it is a serious undertaking to get as far as Bath or Washington. It is my opinion that, in your future arrangements of visitation, you should allot two Sundays to this part of the vineyard, embracing Beaufort and part of Pitt counties.

“Brother Goodman gave me reason to hope he would accompany you ; pray bring him

along, that he may see something of the wilderness in which we labor.

“I am, Right Rev. and dear Sir,

“Very affectionately,

“Your humble servant

“and son in the Gospel,

“GEORGE W. FREEMAN.”

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## Chapter Sixth.

THE VERY BEST MATERIALS FOR A BIOGRAPHY—MORE LETTERS—LOSING CONFIDENCE IN THE CLIMATE—TALK ABOUT A REMOVAL—CONFINEMENT IN SCHOOL—SHEEP WITHOUT A SHEPHERD—A TASK ASSIGNED BY THE BISHOP—BRIEF HOLIDAY—“PREACHING A FUNERAL”—AFFLICTIONS DESIGNED IN MERCY—SEEKING THE LIGHT—A PLAIN TEXT—AN INTERESTING BAPTISM—WEEKLY LECTURES—“IS THERE ANY PRESBYTERIANISM IN THAT?”

**W**E have little to guide us in our attempt to record what happened during the earlier years of Mr. Freeman's ministry besides his own letters; but, after all, these furnish the very best materials for the purpose. They contain a plain unvarnished narrative of things as they actually occurred, and express his own views and feelings upon various occasions of joy and grief. We are sure, therefore, that our readers will be glad to have as many of these communications as we are able to furnish.

The next letter to Bishop Ravenscroft which

has been preserved, is dated from Washington, March 12th, 1828. The task assigned him by the Bishop, to which he refers, was that of preparing a sermon to be preached before the next Convention of the Diocese.

“RIGHT REV. AND DEAR SIR :

After the long interval of ignorance respecting your movements and prospects which had passed since we parted at Bath, to receive your letter was like cold water to a thirsty soul. Rumor had at one time fixed you at Wilmington, afterward at Newbern, and at length at Williamsboro; when your favor came to put an end to all our doubts and speculations.

“I am truly sorry to learn that your health has suffered from your exposure and fatigue, but trust the climate and the comparative repose of Williamsboro will be rendered efficacious to restore it. I believe *that* to be a much more eligible situation for you than either Raleigh, Wilmington, or Newbern, but

am apprehensive you will not materially improve your pecuniary circumstances by giving it the preference. What do they promise to do for you?

“My own health has considerably improved of late. It is now five or six weeks since I had an attack of the ague; and I am not without hope that it has left me entirely, at least till summer. But my confidence in the climate of this region is quite gone. I see no reason to expect the permanent health either of myself or family, in this country of fogs and swamps. Indeed, the labor to which I am subject is greater than I could reasonably hope to sustain with unimpaired health, even in a much healthier climate: and then my wife and little ones,—as summer approaches, I shall be in continued dread on their account. Add to this, the expense and trouble of an annual journey with so large a family, must necessarily keep me *behindhand*, and there is no certainty that the amount of support *stipulated* this year will be continued. Bath, it is

thought, since the removal of Jesse Bryan, will go to the wall; and indeed both that place and Greenville are considerably in arrears for the current year, insomuch that I am not free of doubt respecting the collection of what has been covenanted.

“In these circumstances, I have been led to meditate much on my long-contemplated removal to Botetourt, and have become fully convinced that a regard to the interests of my family requires that I should carry it into effect. But I want the courage to break the matter to the vestries, and have delayed it perhaps longer than I ought, though my engagement was specially for *one* year. Yet if I make up my mind to leave them, I ought to give them immediate notice of it, that they may be upon the *lookout* for a successor.

“I shall leave this interesting portion of the Church with much regret. I find nothing to complain of in my situation, but the unhealthiness of the climate and the confinement of my school, unless I may add the diffi-

culty of commanding money when I want it; but that I should have to encounter anywhere. So far as I know, my services are acceptable, and particularly in the country congregations (I always thought myself better qualified for a country than a town parson), and I receive all the attentions and kindnesses I could wish. Indeed, were this a healthy climate I could be content to remain where I am, nor should I expect to find a more agreeable situation. In fact, so sore a trial will it be to leave these people—as I fear I shall leave them as sheep without a shepherd—that were it not for the possibility that I may have been instrumental in some measure in promoting the cause of our Master by my labors among them, I should seriously regret my having removed to this place.

“I should be glad of your advice as to the propriety of making an immediate communication of my views to the vestry. I cannot say that I have formed a positive determination to leave them, but I am at present



strongly inclined to think I shall do so. I would avoid being too precipitate, as well as the opposite extreme.

“I cannot say I am well satisfied with the task you have assigned to me at the Convention. I hope you will think better of it. Only consider what my labors are. Daily jaded with the drudgery of a school, consisting of children of all sorts and sizes, and both sexes, I find myself incapable of mental exertion till Saturday, and accordingly on that day I have, commonly, nearly the whole of my sermon to write, if the following Sunday be my appointment in town. But if not, then I have to leave home by Thursday, to perform service at Trinity on my way to Greenville; or on Friday afternoon, so as to be at Colonel Vine’s in time for Mr. Ellison’s boat on Saturday morning. Thus I have but *two effective days* in a month, and these, you well know, are too little for the work I have to do.

“Now, judge you whether a Convention sermon, prepared under such circumstances, and

by *me*, can hold out any promise of edification. Nevertheless, if you insist, the attempt must be made. I believe I could find many other things to say, but I have already wearied you with this enormous epistle. I wish you may be able to read it. I was under the necessity of contracting the handwriting, in order to say what I deemed necessary.

“Mrs. Freeman unites with me in expressions of affectionate regard to Mrs. Ravenscroft and yourself, and best wishes for the better health of you both.

“Your affectionate and

“dutiful son in Christ,

“GEO. W. FREEMAN.”

During the summer of 1828, Mr. Freeman allowed himself a brief holiday in visiting his friends—a respite from labor which was much needed by him.

Upon his return to Washington, early in the autumn, he takes occasion to inform the

Bishop of various things which had occurred among his parishioners.

“Since my return, I have *preached* the *funeral* (as it is called) of Mrs. James Blount, one of our most valuable members, who died suddenly, a few days before I arrived. This is the only instance of mortality among the adults of the congregation, unless two other females, who seldom attended church, but were buried after our manner, may be considered such. But among the children there have been several deaths, the most afflictive of which, was that of the oldest child of John Singletary, Esq., a fine promising boy of about ten or eleven years of age, the object of every one’s affection, and the idol of his parents. But in this, behold an additional evidence of the truth that afflictions from the hand of God are generally the result of His merciful designs toward His creatures.

“Mr. S., who, perhaps you are aware, has in times past been very much addicted to dissipation, but who for the last three or four

months has manifested an uncommon seriousness, having entirely abstained for that period from his former habits, is brought by this dispensation of God's providence to a deep sense of his moral pravity and helplessness, and to a settled determination to throw himself on the mercy of God, and dedicate himself henceforth to His service.

“Calling on him the day on which I arrived, I found him not only serious but *solemn*; accompanying me to the door, he inquired for books, Tillotson's sermons, etc., and seemed anxious to inform himself thoroughly on the great subject which fills the mind of the Christian. He has been diligently engaged, ever since my return, in reading, and I believe in meditation and prayer also. He abstains from all worldly engagements, but such as are essential to his calling; and as anxious as he has hitherto been in political matters, his voice has not been heard on this (generally) intensely interesting occasion (the Presidential election), and it is even doubted

whether he went forward to give his own vote.

“Sunday before last, I (providentially I am disposed to consider it) preached from this text: ‘*And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.*’ Providentially, I say, for, although the sermon was specially intended for the benefit of a few individuals, this person was not in my thoughts, as I had never suspected that he was an unbaptized man. But it seemed to him specially directed to his case, and he felt himself bound to offer himself for Baptism. After satisfying myself that he was a proper subject, and exhorting him to prepare by prayer and abstinence for the reception of that Sacrament, I consented to administer it; and yesterday he made a solemn, and I trust sincere and hearty dedication of himself to the service of Almighty God, being publicly received into the congregation of Christ’s flock.

“I am truly delighted with the spirit which

he manifests,—so humble, so docile, so devout and constant in his attendance on public worship, twice on Sunday, and at the Thursday evening lecture in private houses. Oh! if he do but hold out, what an encouraging instance will he afford of the power of Divine grace!

“In a note to me on Friday evening last he observes, ‘The preparation of the heart is from God. Are we not authorized, nay encouraged, to ask the prayers of holy men to aid us in our lawful undertakings?’ an intimation, I presume, of his desire to have the benefit of the prayer of God’s people in his behalf; and I mention it as a hint to yourself to remember him specially in your supplications. Consider his peculiar temptation, his unfortunate besetting sin, and you will perceive the necessity of continual, and may I not say, *special* aid from above, to keep his feet from falling.

“I alluded to a weekly lecture, which I have attempted to establish and keep up here. It appeared to me that if I could overcome my

*diffidence*, or my *pride*, which you will, so far as to engage in this thing, it might prove very beneficial to myself, as well as my flock. But there is some opposition to it. My people are so ultra High Church as to think, some of them, that it is downright Presbyterianism to have religious services performed anywhere but in church.

“Now I, of course, have no objection to the church as a place of public worship and instruction, and should be happy if I could get my people to attend there, generally, even twice on Sunday; but the instructions I attempt to give in extemporaneous lectures, are of too irregular and familiar a character to be given from the desk, and I have not yet acquired confidence enough to attempt it there. Besides, it is not reasonable to suppose that persons who are satisfied with coming to church *once* on Sunday, would be very likely to be regular attendants during the week; and these are the very persons who find fault with lectures held in private houses.

“I shall pursue my present course so long as the people will attend, and no longer. If service in private houses be not better than *none* during the week, and my flock intimate it by neglect, I shall drop it altogether.”

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## Chapter Seventh.

REMOVAL TO RALEIGH—HAPPY YEARS—INTERESTING DETAILS—  
GRATEFUL TASK—MR. FREEMAN AS A TEACHER OF THE “RALEIGH  
FEMALE ACADEMY”—THE SAME MAN AS A MINISTER OF THE GOS-  
PEL—PREJUDICES REMOVED—“JUST THE MAN TO ENLIGHTEN OUR  
IGNORANCE”—CHARACTER OF HIS PREACHING—PASTORAL DUTIES—  
POPULARITY WITH DIFFERENT DENOMINATIONS—REASONS WHICH  
INDUCED HIM TO RESIGN HIS CHARGE—THE GOOD WHICH AFTER-  
WARD CAME OF IT—GREAT PERSONAL SACRIFICES.

**I**N the autumn of 1829, Mr. Freeman re-  
moved to Raleigh, the capital of North  
Carolina, having accepted a call to the  
Rectorship of Christ Church, in that  
place.

The years spent here were, perhaps, the  
happiest of his life; and we consider ourselves  
as extremely fortunate in being able to present  
various interesting particulars, with which  
some of his old parishioners have furnished us.

“A more grateful task (remarks one of them,  
in a letter to the author) could not be assigned

me, than that of calling up recollections of the past, in connection with the memory of our former beloved Pastor, Bishop Freeman. It is what I have often indulged in, for my own gratification, but still I fear I may not be able to bring forward these cherished remembrances, in such a manner as to make them available to you in the pious work you have undertaken. I will do what I can, however; and if what I write should be any assistance to you at all, I shall be doubly repaid for the effort.

“My first recollection of him was as a teacher in our ‘Raleigh Female Academy,’ where I received my education, though I was not immediately under his tuition. The impression received of him at that time was by no means favorable, as he was considered a harsh, unsympathizing instructor, with but little of the milk of human kindness in his composition; but, if such could ever have been his true character, how deep and thorough must have been that work of grace on

his heart, transforming him into the kindest, most patient, most affectionate of men; for as such alone I knew him, after becoming our pastor. The prejudice growing out of that first impression, however, was long retained, and I was truly sorry when I heard he was to be our pastor; for I had just begun to take an interest in the progress of the Church amongst us, and I feared he was but little calculated to further its growth.

“I was not long, however, in discovering how entirely I was mistaken in his character; and ever after thought we were peculiarly blessed in having such a teacher and guide provided for us at that time, when our parish was feeble, our communicants few, and the provisions of the Church so new (to many of us), that had they been opened to us all at once, they might have startled us by their novelty, and seemed useless or unmeaning before we were so carefully instructed as to their design and advantages. He was just the man to enlighten our ignorance, live down

all prejudice, and lead us gradually into all those good paths which the Church has so happily provided for the safety and comfort of her children.

“He combined, in no common degree, the wisdom of the serpent with the harmlessness of the dove; and during the eleven years of his ministry amongst us the Church steadily and constantly increased in numbers, in true Christian knowledge, and good works.

“His sermons were clear, forcible expositions of Christian duty, eminently practical, and many of his flock knew how to appreciate them; for though sometimes entertained with more flowery, touching, or eloquent discourses from others, they always returned to his plain, but ever faithful and kindly teachings, with a keener relish and a deeper sense of their worth.

“But it was the beautiful consistency of his private walk, with his public teaching, that made the latter so effective, and gained for him the sincere esteem of all who knew him.

This unaffected simplicity and sincerity were felt and acknowledged by all, and his unwearied efforts in exciting and encouraging us in the path of duty, could not but secure to him the true affection of his people. I have never known a pastor more fervently loved. How could it be otherwise, when we saw that he spared not himself any trouble or labor that promised to do us good, leaving no plan untried that might tend to our improvement and advancement in the Christian life, however much it might encroach upon his own time or comfort?

“He was ever alike accessible to rich or poor; all felt that they had in him a faithful friend and adviser, who would lend a listening ear to all their trials and grievances, and give them the kindest and best of counsels for their guidance. It was often remarked of him, that he seldom seemed at a loss as to what was most suitable to be said or done on the most trying occasions; especially in seasons of affliction, when his ready sympathy

always suggested the most consoling views, the most alleviating circumstances each case would admit of.

“Though ever an acceptable guest in the abodes of wealth and refinement, where his agreeable and kindly manner gave new zest to the enjoyment of the passing hour, yet was he never unmindful of the poor and needy. In his ministrations among them he was constant and unwearied. I sometimes enjoyed the privilege of accompanying him and his most devotedly pious wife in their walks of charity; and, had I the powers of description that some possess, I might portray more than one scene of deep and touching interest still fresh in my memory. But I dare not attempt it, nor need I dwell longer on his various excellencies as a tried and faithful pastor, in which capacity he was known and appreciated by others as well as ourselves; though *we* enjoyed for a much longer term than others his watchful care and guidance.

“There were several occasions, during the

earlier part of his ministry amongst us, when some of the younger members of his flock, who had been but partially reared in the Church, and had not yet learned to love his good and quiet ways, were, in seasons of religious revival and excitement, in great danger of being drawn entirely away through the persuasions of friends, who were doing all they could to lead them into other folds, and jealously watching our faithful, indefatigable pastor in all his counter-efforts. But though firmly avowing his principles on all suitable occasions, and never sacrificing truth to courtesy, yet such was his frank and kindly manner, his forbearance and consideration for the feelings of others, that I cannot recite a single instance in which he gave offence to any : indeed, I have never known a clergyman of the Church more universally beloved and esteemed by other denominations than he was ; and when, after eleven years' residence amongst us, it became generally known that he had resigned and would soon leave us, there was



almost as much regret expressed by others as by his own people ; though many of his own flock considered it one of the greatest trials of their lives to lose him. And even those who deemed him over-strict in his views of Christian duty and practice, and winced most under his frequent admonitions and reproofs, could not but respect his motives, and feel that he was earnestly striving to lead them into what he truly believed the best and safest paths. As they would not give heed to his counsels, and at length seemed to become weary of his reproofs, he finally concluded that he had accomplished all the good he could in this part of his Master's vineyard, and felt himself called upon to give place to some other who might be more acceptable.

“In doing this, he made a sacrifice which few can estimate ; but like his Divine Lord, whose footsteps he so closely followed, he was willing to give himself for the good of the flock he so tenderly loved, and by the most of whom he was so loved in return. It



was no hasty step, but one which he had contemplated for several years, though he had been dissuaded from carrying it into effect by the entreaties of his most intimate friends. We have ever thought it was the *one step* in which he erred in judgment; though he tried hard to reconcile us to it, and lead us to believe it would eventually produce good results.

“I have some of his invaluable letters by me now, a few extracts from which will show more fully his view of this matter. In one, written a few months after he left us, he says: ‘I cannot inform you, as you seem to hope, that we are again comfortably settled in some pleasant spot, surrounded by friends who know how to love us as you do. No, we are apparently as far from such a consummation as when we left you; nor do we expect, nor have we ever expected, to be again surrounded by such affectionate hearts as those of our dear friends and parishioners in Raleigh. We know—at least *I* know—what a sacrifice we were making on the score of

friendship and personal attachment. I had, at least in some good degree, counted the cost; though, to be sure, there is some difference between the anticipation and actual experience of these trials of the heart and affections. In the one case we imagine ourselves to be all nerve; in the other, we find ourselves but little children. The trial was doubtless greater and more overwhelming when it came than we could well have conceived. But we have been borne through it thus far, and are still confident, in the belief that it will work out good to all concerned. No trial for the present (immediately) seemeth to be joyous, but grievous. It is in the future that we are most commonly to look for beneficial effects. My prayer and my hope are, that God will overrule all which now seems evil to you in the condition of the congregation of Christ Church, so as to promote eventually His own glory, the prosperity of the Church, and the salvation of my dear brethren of the flock.

“In another letter, written some years afterward, speaking of his situation, which at that time was very unpleasant, he says: ‘In a worldly point of view, I know it was not wise for me to break up from Raleigh; but that I knew before I offered my resignation. I had much to lose and little to gain. I was leaving a quiet home, and commencing a wandering kind of life; I was sundering ties which I could not hope readily to unite again. But then I had to regard my post there not as an earthly possession, to be retained under all circumstances, if it suited my convenience, but as a station in the Lord’s vineyard, which I was to retain and labor in, only so long as I could be profitable to my Master; and when my influence became so undermined that it appeared I could no longer be useful, it seemed a manifest duty to give place. And, as to the effects of my decision, the *fruits*, which you say you cannot discern, I have been informed that that which I regarded as a great evil, and as being utterly at war with

the spiritual improvement of the congregation, has been put down, or by general silent consent abandoned. Is this no fruit? If the communicants of the Church have been induced to lay aside a practice which you and I think fatal to the interests of true religion among you, has there not been something gained? I am told that my successor maintains the position that I assumed, and that he is faithful, and preaches sound Gospel sermons (and I know they are much more able sermons than you were used to hear from me); and will you not have faith as a grain of mustard-seed, to expect a suitable return of fruit in due season? Be no longer faithless, but believing.'

"He thus strove to reconcile us to a trial, which many of us still consider one of the greatest of our lives. He knew that we loved him devotedly, and deeply regretted his removal, but could not know how fondly we cherished his memory, and how often we recalled the happy time when we looked up to

him as our pastor and guide, wishing for and fearing no change. In his humility he would not admit that we indeed had cause for thus gratefully remembering him.


“In speaking of this, he writes: ‘Alas! I have been in too many respects an unprofitable servant as well as an unfaithful pastor, to consider myself as having a claim to the undying affection of my parishioners. Ah! had I been that faithful and wise steward which it was my duty to be, I should not have lived to see my instructions despised and my godly counsel set at naught. I should not have felt myself driven from my post by those with whom I took sweet counsel and walked to the house of God in company. No, you have no such strong reasons to remember me with affection, that I should think it hard to be forgotten by you. It is your own goodness of heart, forgetting what was defective, and treasuring up everything that only appeared to be good, that leads you to cherish the memory of your former pastor, and mourn, as

it were, over his absence. May the blessings of our common Father be shed down upon you, and return to your own bosom the goodness you extend to others a thousand-fold.'

"These extracts from his letters, I think, show more fully his unworldly, self-sacrificing spirit, his kind and affectionate nature, than anything I could say. The practices he speaks of as being so contrary to his views of the earnestness and soberness of a Christian life, were what are usually termed 'worldly amusements,' more particularly the giving and attending large and costly entertainments, lightness, frivolity, extravagance, and dancing, which all tend so directly to dissipate the mind and unfit it for religious duties. The fact that his repeated and faithful admonitions on these points were unheeded by some and directly opposed by others, caused him finally to resign, as you may see from his letters above quoted."

## Chapter Eighth.

A FEW PARTICULARS, BUT IMPORTANT—WELL-DESERVED HONOR—  
“LITTLE ANDREW” AT THE HIGH-SCHOOL OF VIRGINIA—GRATEFUL  
TIDINGS—BEAUTIFUL LETTERS—A LOVING FATHER’S ADVICE TO HIS  
SON—TRUE VIEWS OF THE MEANS OF GRACE—ENTERING INTO COV  
ENANT WITH GOD—THE SOLEMN VOW OF CONFIRMATION—THE BIBLE  
AND ITS INTERPRETER, THE PRAYER-BOOK—SACRA PRIVATA—THE  
LAD GROWN TO BE A CLERGYMAN.

E felt so reluctant to interrupt the course of the narrative contained in the last chapter, that the due order of events has been anticipated, and we must now retrace our steps. It is true we have not so many additional particulars to give, but these are too important to be omitted.

Among other things, we have two very beautiful and instructive letters, addressed by Mr. Freeman to his son, which, we trust, may be most carefully read and pondered.

The date of the first of these reminds us of



a well-deserved honor which was conferred upon the Rector of Christ Church, Raleigh, about this time—that of the degree of Doctor of Divinity, by the University of North Carolina. So we shall call him now by his new title.

“Little Andrew,” of whom mention was made in a former letter, had grown to be a stout lad; and in 1840 he was attending the High-School near Alexandria, in Virginia. Here, besides the advantages derived from the regular studies of the institution, he was one of those whose hearts had been touched by an outpouring of God’s Spirit, which turned many unto righteousness. Andrew had written to his father on the subject, and the following was Dr. Freeman’s reply :

“RALEIGH, *March 5th*, 1840.

“MY DEAR ANDREW :

“I cannot describe the joy and thankfulness with which your last two letters have filled our hearts. Our prayers are indeed



answered. Our dear child is at last awakened to a sense of his condition as a sinner and of his obligations and duty as a 'member of Christ, the child of God, and an inheritor of the kingdom of heaven,' and is now resolved to 'give up himself to the service' of God, and, by *His help*, to walk 'henceforth before Him in holiness and righteousness all the days of his life.' God be praised for this unspeakable mercy! and we humbly pray that He will *continue* to you His loving-kindness and mercy, that He will 'enlighten your mind more and more with the light of the everlasting Gospel; graft in your heart the love of the truth; increase in you true religion; nourish you with all goodness; and, of His great mercy, keep you in the same,' that you may continue His child forever, and 'daily increase in His Holy Spirit, more and more, until you come unto His everlasting kingdom!'

"My dear child, let me exhort you now to refer to the blessings and privileges of the Baptismal Covenant to which you have been

admitted, to consider well the solemn engagements entered into for you by your sponsors, and to make it the great business of your life to fulfil them. Those engagements involve a sincere repentance for all your sins, a forsaking of the world and the devil, a living faith in Christ your Saviour, and a life of holy obedience. Prepare yourself now, 'with your own mouth and consent, openly before the Church to ratify and confirm' those engagements, to *renew* the solemn promise and vow that was made in your name, and to assume, as before God and the world, the character of a meek and humble and sincere follower of Jesus Christ. And in making this preparation, be diligent and faithful in examining yourself, in reading the Holy Scriptures and such suitable helps to the understanding of them as may be at hand, and in fervent prayer to Almighty God, through His most blessed Son, who gave Himself for you, that He will give you more of His grace, that He will 'create and make in you a *new and contrite*

heart,' and that He will fill you 'with such love toward Him, that you, loving Him above all things, may obtain His promises, which exceed all that you can desire.'

"I send you the tract on Confirmation which you asked for, and also another by Bishop Hobart. I wish you to read both. Wyatt's *Christian Offices* I also send—not the same copy that you referred to (Mrs. Thompson was using that, and I could not find it in my heart to deprive her of it; so I procured another). I send you also a copy of Bishop Wilson's *Sacra Privata*, which you will find a most delightful as well as useful aid to your private meditation and prayers. It is Charley's copy, as you will see; but he has given it up freely to his brother Andrew, upon my promising to procure him another. I add, as a valuable appendage to your religious library, 'Dr. Dorr's Churchman's Manual.' You will find it very instructive, and I trust you will read it attentively; for you must remember you are to grow in *knowledge* as well as *grace*:

indeed we have little right to look for the latter without the former.

“We got your letter to your mother yesterday (Ash-Wednesday) after service. When I read it to her and Charley, it was wonderful to see how the little fellow was affected; it seemed as if his heart’s strings would break. Your mother will write in a day or two. She is wonderfully lifted up by your letters; and I know not how she will be able to wait till August to see you. You must not be surprised if she pops in upon you one of these fine spring days.

“With fervent prayers, my dear son, for your continuance in the grace and mercy and love of God (in which, I need not add, your joyful mother joins),

“I am, most affectionately,

“Your father,

“G. W. FREEMAN.”

No tidings could have been so grateful to Dr. Freeman as those which he had received

concerning his son's interest in religion. A few days later he writes again :

“ RALEIGH, *March* 18, 1840.

“ MY DEAR ANDREW :

“ I have received your letter by Mr. Thompson, which, though *without date*, has quieted my apprehensions respecting the safety of the check I enclosed to you.

“ I have been greatly rejoiced, as I have before stated, to be informed that, by the great goodness of God, you have become awakened to a sense of your danger as a sinner and of your obligations as one for whom Christ died. And it has been my endeavor to lead your mind to a consideration of the nature of those obligations as implied in your Baptismal engagements, and of the preparation necessary to your assuming them with your own mouth and consent. The only ‘Covenant’ which I should have advised you to take upon yourself to enter into with the awful Majesty of Heaven, is that which He

has authorized and appointed, and which is set forth among us in the Sacraments and prescribed ordinances of the Church. This *covenant* was made in your name and for your benefit at your baptism, and the same you will be called on to ratify and confirm at your confirmation, and will *virtually* renew afterward as often as you shall approach the Holy Communion of Christ's body and blood. And is not this *covenant* sufficient? Is it not explicit enough? Surely the Author of our holy religion knew better what was necessary and expedient for us than any individual among His followers, however pious.

“Look, my son, at the terms of the Covenant about which I am writing.

“You come, solemnly and after much diligent and devout examination and preparation of yourself, before the Bishop, one who has succeeded in the place of the Apostles, as an ambassador of Jesus Christ, who proposes to you the most serious interrogation: ‘Do you here, in the presence of God, etc., renew the



solemn promise and vow that you made, or that was made in your name, at your baptism, ratifying and confirming the same, etc.?’

“To this you answer, *I do*; that is, *I do renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh*; so that *I will not follow nor be led by them. I do believe in God the Father Almighty, Maker of heaven and earth*; and in *Jesus Christ, His only Son our Lord, etc.* And, as *I was ‘baptized in this faith,’* so it is my desire and purpose to continue in it. And *I will, by God’s help, keep, henceforth, His holy will and commandments, and walk in the same all the days of my life.*

“Here is *your* part of the covenant; and, by the act of the Bishop, you are ‘*certified of the favor and gracious goodness of God toward you,*’ in the fulfilment of His part of the same covenant. This is a solemn, or public, a *divinely-appointed* transaction; and those who engage in it with right dispositions and

purposes of heart, may confidently expect a blessing.

“This is a *covenant* which the Word of God and the Church *authorize* and *enjoin*, and there need be no hesitation, on the part of rightly-disposed people, in making it. They have full warrant for it. As for any other, the Church is silent; the Scriptures are silent: of course it is unwarranted.

“My dear son, as I would earnestly exhort you not to lean to your own understanding, so do I exhort you to be careful how you lean to every book that may fall in your way. The Bible, and the Prayer-Book as an interpreter of the Bible, should be your chief companions; and every other book you read should be tried by them. If you scrupulously follow the teaching of the Prayer-Book you will be comparatively safe from erroneous interpretations of the Scriptures, as well as from those false notions of religion which are so current in the world, and especially among those who depart from the Church’s formularies.



“ My son, besides the Bible, which I trust you read every day, confine yourself exclusively, for the present, to the Prayer-Book and the books I sent you by Mr. Thompson. In the little *Sacra Privata* you will find an inexhaustible treasure. Make it the constant companion of your private meditations and prayers ; and God grant that you may imbibe a portion of the spirit which so distinguished its pious author—the good *Bishop Wilson*.

“ Affectionately, your father,

“ G. W. FREEMAN.”

It will only be necessary to add, that the lad to whom these faithful parental letters were addressed is now a clergyman. How many parents might live to see their sons in the pulpit, if they took the same pains to teach them the way of duty !

## Chapter Ninth.

DEATH OF A GREAT MAN IN ISRAEL—BAPTISM OF A COLORED CHILD IN CHURCH, AND SOMETHING IMPORTANT WHICH FOLLOWED—APPLES AND CAKES IN THE CLOSET—ATTENTIONS TO THE SICK—ALMOST AN ELOPEMENT—CONFESSION OF WRONG—AN ENEMY CHANGED INTO A FRIEND—“UNDER THE ROSE”—THE PRESBYTERIAN MINISTER’S DILEMMA—EXPEDIENCY AND THE DIVINE RIGHT—HOW A STRAIGHT-FORWARD MAN ANSWERED A DELICATE QUESTION—A SHORT SEQUEL TO A LONG STORY.

THE 5th of March, 1830, is remembered with painful interest, as the anniversary of Bishop Ravenscroft’s death. His last days were spent among his old parishioners at Raleigh, and Dr. Freeman ministered at his bedside, and by his special request read the burial-service over his remains.

The many interesting particulars which the Rector of Christ Church gave of the closing scene have already been published in the “Life of Bishop Ravenscroft;” so that we need not insert them here. It was the Bishop’s

wish that this well-beloved friend might succeed him in his office. We shall now introduce two or three incidents which will show more clearly the temper and disposition of Dr. Freeman's mind than many general statements could do.

On a certain occasion, when baptizing a colored child in church, he observed with pain that a young man who was present appeared to be very much amused. The thought at once passed through the clergyman's mind, "I must teach this person, and all others like him, that the souls of black and white are equally precious in God's sight; and that while I do not dispute the *rights* of masters, I must show them that they have sacred *duties* to perform toward those under their control."

Accordingly, a few Sundays after, when the church was full, Dr. Freeman delivered two very able discourses, from the text, "*Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.*:" Colossians iv.

These sermons made a most decided impression, and they were published at the earnest request of the congregation.

When the first edition was exhausted (which was very soon the case), they were reprinted as a tract, by the Society for the Advancement of Christianity in South Carolina.

Dr. Freeman had a peculiar tact in attaching children to him, and they were very fond of visiting him at the parsonage.

In order to encourage the more timid ones to come, he always kept in the little closet of his study apples and ginger-cakes, and other good things; and these stores were freely drawn upon whenever it was necessary.

The sick, whom he was very attentive in visiting, thought there was nobody like him,--- he was so kind and gentle, and sympathized with them so deeply in all their pains and sufferings. The poor looked upon him with reverence and affection, and realized that he was indeed *their own* pastor and friend.

Dr. Freeman possessed the invaluable trait

of forbearance to an unusual degree. Upon a certain occasion, a lady, a widow, took refuge at the rectory, with her daughter, who was about to elope with one who was considered unworthy of her. The young man fancied that this was Dr. Freeman's doings, and a few days after the ladies were sheltered beneath his roof, he met the rector on the street, and used very insulting language toward him. The public indignation was aroused when this was known abroad, and the delinquent soon found that some apology must be made. This was accordingly done; and the confession of sorrow for the offence was received with such Christian forbearance by the good clergyman, that he had a warm friend ever afterward in his former adversary. We have one other circumstance to relate, which will show how straightforward and honest Dr. Freeman was in all his dealings with men, and that he would not conceal an unpalatable truth even to secure an advantage for the Church.

A Presbyterian minister wrote to him, "*sub rosa*,"\* as he said, making many inquiries about the Episcopal Church. He admired the Prayer-Book, and the order and regularity which marked everything about the Church, and thought that the Episcopal form of government must be the best which had ever been devised, because it worked so admirably. At the same time, he had not studied the question sufficiently to be prepared to say that he believed it to be of *Divine* appointment. He asks, therefore, whether it would be proper for him to seek admission to the

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\* My young readers may be glad to know the supposed origin of the expression, "Under the rose," which means, that *we tell a thing confidentially*. There is an old fable of Cupid giving the rose to Hippocrates, the God of Silence, as a bribe to prevent him from betraying secrets. The rose was accordingly often sculptured on the ceilings of banqueting-halls as a warning to the guests, that whatever might be said under the influence of wine, was not to be repeated afterward. And so it came to pass that what was designed to be kept secret, was said to be held "Under the rose."

ministry of the Church on the ground of *expediency*, and whether, in receiving orders at the Bishop's hands, he would be virtually saying that he had hitherto been preaching without any lawful authority to do so.

Dr. Freeman might have smoothed over the matter and removed every objectionable feature, but he replied, in all frankness, as follows :

"If an indifferent person, declaring the same sentiments in relation to Episcopacy that you profess in the introductory part of your letter, were to ask my *advice* relative to his entering the ministry of the Episcopal Church, (I think) I should not hesitate to give my counsel against it; because I could not conceive of *his* being a sincere and hearty Episcopalian who did not, *ex animo*, join with the Church in the Preface to her Ordinal (see Common-Prayer, 'The form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons'), in the declaration that



‘It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles’ time there have been these orders of ministers in Christ’s Church—Bishops, Priests, and Deacons;’ and because I should consider the existence of a person holding such sentiments in the ministry of the Church an anomaly; the *lowest* of our brethren, so far as I know, holding to and *maintaining* decidedly and resolutely the Apostolicity of Episcopacy, however unwilling they may be to unchurch those who have departed from it.

“But if I were asked whether, according to our usages, the ordination of the person supposed were *admissible*, that would be another thing, inasmuch as all would depend upon the peculiar views and habits of strictness in investigation of the ecclesiastical authority applied to. I do suppose that instances of the kind have occurred, and I think it more than probable that several of our Bishops would, perhaps, without hesitation, at the present



time, confer orders in such circumstances; nor am I prepared to say that in all cases such a course would be unadvisable or wrong; for I can easily conceive of instances in which, notwithstanding great laxity of opinion, there might be manifest such a degree of docility, of love for the truth, and of submissiveness to authority, as to warrant the expectation that, under the fostering care of the Church, all would eventually come right.

“ In regard to your first question, therefore, ‘ Is it *consistent* with the views of the Episcopal Church to *admit to orders* one of that liberality of sentiment and feeling which I have frankly avowed; provided it be understood that the candidate feels himself under such sacred obligation, should he connect himself with the Church, to do nothing contrary to the discipline and order of the same?’ I can only reply that, in *my opinion*, it is not *consistent* with the views of the Church, as set forth in her formularies, to admit to orders persons who deny the *Apostolicity* of Episcopacy, or,

which is the same thing, affirm that ‘the form of Church Government’ (in relation to the orders of the ministry) is left entirely to expediency. .

“At the same time, I am free to confess that there is reason to believe that *such is not the opinion* of some of our Bishops ; and therefore, that an application of the kind you speak of, made in certain quarters, and it *may be* in any quarter, would be likely enough to succeed.

“As to your second query, ‘Would an application for orders be regarded as a renunciation of my views in respect to the validity of my previous ordination?’ I can only say that I suppose it *would* be generally so regarded. When Episcopalians hear of an application for orders in their Church from a minister in another denomination, they are very apt to suppose that he has become doubtful of the validity of his previous orders, because that is most commonly the ground assigned ; although it is well known that, in

some instances, a mere preference of our forms, etc., has been the moving cause of conformity to the Church. But of course an applicant, who *was known* to look upon all orders as equally valid would not be so regarded.

“ I confess, however, I do not see the relevancy of this question; for in the case of a successful applicant, it could surely be no grievance to him to be supposed to have doubted his former authority; and if unsuccessful, though it might be of some importance how his application was regarded by the denomination to which he belonged, the opinion of Episcopalians respecting it could be of none whatever.

“ Your letter has not taken me entirely by surprise. I have perceived in you, for some time past, a state of mollified *feeling* in relation to the Church, from which I have been disposed to augur somewhat favorably. I could have wished, however, that, as the Church and her formularies were gradually rising in your esteem, you had found it con-

venient to look more narrowly into her claims, not to *perfection*, but certainly to great excellence in doctrine, discipline, and worship, and especially to Apostolic order and authority.

“I feel confident that if you were to give these things a deep, thorough, and calm investigation, now that the affections of your heart are, to say the least, *not adverse* to the cause of the Protestant Episcopal Church, as such, you would speedily arrive at those conclusions which govern my mind upon this subject, and which alone are wanting to make you a good Churchman, and, with Episcopal ordination, I believe, an eminently useful Episcopal clergyman.

“Let me ask you to sit down calmly, but resolutely, to examine, or rather to re-examine, this important subject. Read ‘Slater’s Original Draft’ in reply to Lord Peter King—taking King first, of course, if to be had; ‘Skinner’s Primitive Truth and Order,’ in reply to Campbell’s Lectures on Ecclesiastical History; Archbishop Potter on Church Government;

Bowden and Cooke in reply to Miller; Chillingworth's *Demonstration of Episcopacy*, a short tract commonly bound up with his 'Religion of Protestants, a Safe Way of Salvation;' Ignatius' *Epistles*; Eusebius' *History*.

"Submit to this course of reading, taking up, again, in a better spirit, 'Episcopacy Tested by Scripture,' and Chapman's *Sermons*; and I am persuaded that, being now no longer anxious to refute, but solely to come at the truth, you will find the conviction fastened upon your mind, that what has been everywhere, and always, and by all men handed down (as you will find to be the case with the Episcopal regimen), must be of Apostolic origin and appointment, and therefore obligatory in the Christian Church."

Suffice it to say, that the gentleman followed Dr. Freeman's advice, and afterward became a clergyman after his own heart.

## Chapter Tenth.

REASONS WHICH LED TO DR. FREEMAN'S REMOVAL FROM RALEIGH—  
LETTER OF RESIGNATION—HIS VIEWS OF WORLDLY AMUSEMENTS—  
REPLY OF THE VESTRY—NO ONE TO START THE TUNE—FAREWELL  
SERMON—PASTOR AND PEOPLE IN TEARS—"DO YOU WISH ME TO  
MAKE A FOOL OF MYSELF AGAIN?"

THINGS went on smoothly with Dr. Freeman at Raleigh, and there he might have passed the whole of his life, in happiness and peace, but for reasons alluded to in a former chapter. These will be more fully unfolded here. At a special meeting of the Vestry of Christ Church, Raleigh, held on the 18th day of June, 1840, a letter of resignation from the Rev. Dr. Freeman, the Rector of the church, was read in the following words:

"DEAR BRETHREN:

"Believing that the time has fully come when I can no longer hope to be substantially

useful to the people of my charge, I feel it to be my duty to tender to you, as I hereby do, my resignation as Rector of Christ Church; and I beg that you will accept the same, as it is offered in the spirit of good-will and brotherly love.

“As the last day of August next will complete the eleventh year of my ministry among you, I propose, should my resignation be accepted, that our connection as Pastor and parishioners terminate at that period, if not before.

“With many thanks for past kindnesses, and with heartfelt wishes and earnest prayers for the future prosperity, both temporal and spiritual, of yourselves and the congregation which you represent,

“I am, brethren,

“Respectfully and affectionately,

“Your friend and servant,

“GEO. W. FREEMAN.

“*To the Wardens and Vestry of Christ Church, Raleigh,*

“*June 18th, 1840.*”



And accompanying the said letter of resignation (to be read in case the Vestry should ask for the reasons which had induced the resignation), was a paper, in the following words :

“Should it be inquired by the Wardens and Vestry on what grounds the Rector of Christ Church has come to the conclusion that he can no longer hope to be generally useful to the congregation comprising his present charge, he would in all kindness, but frankly, submit the following reply :

“That it is essential to the usefulness of one sustaining the relation of Pastor to a Christian flock that the members of his communion, as a body, and himself should ‘be of one mind,’ in regard, at least, to the more important matters of faith and practice, the Rector supposes will not be denied. The Pastor and his flock maintaining and acting under *different*, especially *opposite*, views of Christian doctrine and Christian duty, it is easy to see that



the respect entertained for him, and consequently his influence for good, must be greatly circumscribed. Instruction, reproof, warning upon those points on which they differ, will be thrown away—nay, will probably be trampled under foot; and he who offers them may soon become an object of dislike, if not of scorn and insult. Nor will there be hope of better success in his ministrations to that interesting class which the Christian minister habitually regards as ‘the hope of the flock’—the young and rising generation.

“The prevailing sentiments and practice of their seniors in the church, will, with them, almost always outweigh the precepts of their minister; and he can never open his lips in instruction to them upon any of those contested points, however important he may view them, with the least hope of effect. His office, as an authoritative instructor in righteousness, has virtually come to an end. And it is much in this situation that the Rector of Christ Church finds himself placed, now at the close

of the eleventh year of his ministry in that church. He and a large portion of the communicants of his charge, including a large majority of the Wardens and Vestry, are directly at issue upon a subject which he sincerely believes to be intimately connected with the interests of vital religion among them—that of Christians indulging in worldly amusements.

“When he first took charge of the congregation, and for *several*, perhaps *five* years afterward, such a thing as a communicant’s attending a theatre, a public ball, or even a private dancing-party, was scarcely known among them ; nor was there a voice heard in approbation of such a practice. Indeed it is believed that the sense of the great majority, if not of the whole communion, was strong and decisive against it. That the Rector was of the same opinion with his flock upon the subject, the whole tenor of his teaching, both public and private, from the beginning of his ministrations, has abundantly borne witness ;

and for *five* years he was happy in the belief that he and his brethren of the communion were, in respect to the matter in question, ‘of one heart and one soul.’

“Since that period, however, a change has come over the congregation—a new spirit has arisen, and the Pastor and his flock are no longer ‘of one mind.’ Successively the questions have been *virtually* raised, and more or less discussed between the congregation and their minister—(1) whether communicants of the Church, consistently with the solemn vows which are upon them, and their sacred character as ‘temples of the Holy Ghost,’ as ‘members of Christ, children of God, and inheritors of the kingdom of heaven,’ may give at their own houses, or attend at the houses of others, those worldly entertainments commonly called dancing-parties ; and (2) whether they may, with like consistency, attend public places of worldly amusement, such as theatres, circuses, and balls.

“On both these questions the Rector has

constantly, and he trusts conscientiously, yet affectionately, maintained the negative. Notwithstanding his frequently-expressed opinions, however, and in spite of his most strenuous efforts to procure from his people what he deemed a right decision, and to establish a wholesome practice upon these points, the *former* question, it would seem, and he supposes will be admitted, has, for some time past, been, by the general voice, as indicated by the general *practice*, decided in the *affirmative*; while the *latter* (although, pending the former, it seemed to be conceded that it was by no means to be sustained) has since found numerous practical supporters; and more recently has, in like manner with the other, seemed to be affirmatively settled. Thus are these two questions decided, at least by the general practice of the communicants, in direct contrariety to the known opinions and the solemn public and private teaching of their minister.

“In these circumstances, there having been

no change of opinion on the part of the Rector, it still being his honest and decided belief that the practice thus established, if persevered in, will be ultimately destructive of all vital religion in the congregation; and he being deprived by these decisions, as he thinks, of all reasonable hope of further benefiting materially the people of his charge, especially the *young*, to whom he has been accustomed to look with most confidence of hope, he has felt it to be his duty, and indeed the only consistent course left for him to pursue, to retire, if permitted, from his most difficult post, and give place to some other person, who, by the blessing of God, may be more successful in engaging the affections of the congregation, and inspiring them with respect and confidence in him as a wise and judicious Pastor, and a safe spiritual guide.

“GEO. W. FREEMAN.

“RALEIGH, *June 18th*, 1840.”

Dr. Freeman's resignation was accepted,

and a committee appointed by the Vestry, who prepared a reply to the communication in which his reasons for leaving the parish were set forth. Although we cannot endorse many things in this document, it would be unjust not to acknowledge that it was drawn up with ability, and showed that, in some particulars, the Rector had perhaps been too morbidly sensitive.

His parishioners found it very hard to part with him, as will be seen from the following touching incidents, related by one of them.

“The first evening of our Bible-class, after the sad event of Dr. Freeman’s resignation, was more like a funeral than Bible-class. No one could raise the tune to the hymn : our reverend Rector was so overcome with emotion that it was with great difficulty he could read the questions and answers. A short time afterward he preached his Farewell Sermon, when there was scarcely a dry eye to be seen among the congregation. His tears flowed as freely as ours ; and he left us, I am certain,

feeling, when *too late*, that he was truly beloved.


“Some years after the event he made us a visit. He was welcomed with every demonstration of affection; but when solicited to preach for us, he laughed, and remarked, ‘Do you want me to make a fool of myself again?’ He always timed his visits so that he must leave before Sunday.”

And so, after laboring for eleven years at Raleigh, Dr. Freeman took his departure with a heavy heart, but with the testimony of his conscience that he had acted for the best.



## Chapter Eleventh.

GOING FORTH HE KNEW NOT WHITHER—REMOVAL TO TENNESSEE—  
TRINITY CHURCH, SWEDESBOROUGH—A HAPPY YEAR AT NEW CAS-  
TLE, DELAWARE—A CALL WHICH COULD NOT BE DISOBEYED—BISHOP  
OF THE SOUTHWEST—COMPLETELY OVERWHELMED—RELUCTANT AC-  
CEPTANCE OF THE MITRE—THE POOR MARINER—CONSECRATION—A  
HIGH DAY—BISHOP ELLIOTT'S SERMON.

HEN Dr. Freeman struck his tent at Raleigh, he knew not where he should pitch it again. But "the Lord ordereth a good man's goings, and maketh his way acceptable unto Himself." There was work for him to do in various portions of the vineyard.

From Raleigh Dr. Freeman removed to Columbia, Tennessee, where he officiated something more than a year, when the feeble health of his wife obliged him to make a change.

His next point was Trinity Church, Swedes-



borough, New Jersey,\* which he held from April to November, 1841, and then accepted a call to Immanuel Church, New Castle, Delaware .

Though the brief period of his ministry at Swedesborough was not attended with anything remarkable, Dr. Freeman's services were highly acceptable, and a deep and universal regret was felt by the people at his departure, and his memory is still gratefully cherished amongst them. During the session of the General Convention which met in Philadelphia in 1856, they were highly gratified by his going and spending a Sunday there.

When snugly settled at New Castle, Dr. Freeman began to hope that here the rest of his life might be usefully spent. He soon gained the confidence and love of his people, and the fruits of his labors had begun to appear.

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\* For interesting particulars of this old parish, see the *Life of Bishop Croes*, in this series.

But a call was soon to be made upon him which would have filled him with dismay, could he possibly have foreseen it.

At the General Convention of 1844 it was determined that a Bishop should be appointed for the Southwest; and Dr. Freeman having been nominated, he was chosen, almost by acclamation. A delegate to that Convention, who sat in the same seat with him, thus graphically describes the effect produced upon the good man when his name was announced by the secretary as having been sent down from the House of Bishops for the action of the Lower House.

“Dr. Freeman, whose hearing was a little impaired, leaned forward, with his hand behind his ear. His head began to sink as his Christian name was uttered; and by the time that the secretary had spoken his surname, it had drooped below the top of the pew, and when the message was fully concluded, he had grasped his hat and was passing out of the church. On reaching his boarding-house, he

was seized with a chill, which was succeeded by high fever, and he was not able to leave his room for several days."

Reluctant as Dr. Freeman was to accept the mitre offered him, yet clergymen and laymen, to whom he could not but listen with deference, urged it upon him so importunately that he at last yielded to their wishes.

Years afterward, when revisiting his old home at New Castle, he spoke of this trying ordeal, and said, with deep emotion: "I was like the mariner, who, having gained a safe harbor, again puts forth to sea, to be buffeted by the wind and waves."

The consecration of the Missionary Bishop of Arkansas and Texas took place in St. Peter's Church, Philadelphia, on Saturday, October 26th, 1844. At the same time Dr. Boone was consecrated Missionary Bishop to China, and the Rev. Horatio Southgate, Missionary Bishop in the Dependencies of the Sultan of Turkey. The venerable Bishop Chase acted as Consecrator, being assisted by

Bishops Doane, Otey, Henshaw, Kemper, Polk, Lee, Whittingham, Elliott, and Johns.

An able and appropriate sermon\* was preached by the Bishop of Georgia, from *Isaiah*, liv. 2, 3.

The discourse closes with these remarkable words: "An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world, still more fearful to weigh the misery which may ensue in the regions of everlasting wo, by the promulgation of error in the stead of truth,—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, in circumstances of such solemn

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\* The sermon is published in the *Spirit of Missions* for December, 1844.

grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of His mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy His Holy Ark, and present her ever to the world under one unchangeable aspect—*Catholic*, for every truth of God; *Protestant*, against every error of man!"

## Chapter Twelfth.

PREPARATIONS FOR THE FIRST GREAT MISSIONARY JOURNEY—A VAST FIELD—ADAPTATION FOR THE WORK—CREATION OF A DIOCESE—DISCOMFORTS AND PRIVATIONS—MODES OF TRAVELLING—HEAT AND COLD—HUNGER AND THIRST—PERILS—STARTING ON AN EXPLORING EXPEDITION—VISITING THE CHURCHES IN MISSISSIPPI—AN INSPECTION OF THE MISSIONARY STATIONS IN ARKANSAS.

THE advanced state of the season, and the delay unavoidable in breaking up existing arrangements, prevented Bishop Freeman from setting out on his first great missionary journey before the spring of 1845.

Meanwhile we may look upon the map and contemplate that wide field in which he was expected to go forth and reap—Bishop of Arkansas, Texas, and the Indian Territory south of thirty-six and a half degrees of north latitude! A vast region, indeed, for one man to be intrusted with, and enough to over-

whelm him with dismay at the anticipation of so much toil and privation.

The Bishop was now in his fifty-fifth year, but strong and robust, and able to do as much in such disadvantageous circumstances as any other man.

He was not to enter upon the administration of the affairs of a diocese which had already been formed and which was beginning to manifest signs of prosperity, but his business was to *create* one out of the most disorganized and inharmonious materials. "With all Bishops of our large dioceses (as one of his warm friends remarks), he was called to endure the privation of domestic comforts and of opportunity for systematic study."

The discomforts and perils of travel in the sparsely-peopled regions he traversed were great. The roads, rough in the best seasons, in bad weather were almost impassable. On horseback, or in vehicles without springs, he floundered through morasses, or was jolted,



almost with dislocation of his bones, over corduroy causeways, or bewildered in forests, or, for want of way-marks, astray from the line of travel he would have pursued, or crossing streams through dangerous fords or in rickety boats.

He endured heat and cold, hunger and thirst, and, if not nakedness, was often at the end of a toilsome journey with no shelter save that of a rude shanty, where, however, he was welcomed with rough but generous hospitality, which he repaid with counsel and prayers. In his intercourse with the rude men of these regions, new pages of the great volume of human character were opened to him, which he read with interest and profit.

But his peril was often most imminent when on board those floating-palaces, the magnificent Western steamers. On board one of these, he relates, on a clear winter morning, soon after sunrise, he gazed at a boat, just ahead, dashing the spray, in sparkling showers, from her wheels, while the smoke from



her chimney curled gracefully upward ; a headland hid her from his sight ; an explosion was heard ; the point was turned ; and he beheld this boat on a mass of driftwood, a helpless wreck. "Truly it may be said," he adds, "of travellers upon rivers of the West, that in the midst of life they are in death."

As it is not our purpose to give a minute account of each of Bishop Freeman's journeys, it will be proper to go with him, step by step, on what may be considered the *exploring expedition* into which his Episcopal labors began.

"Having yielded to the solicitation of Bishop Otey, that I would undertake a visitation to the churches in Mississippi, on my way from Texas to Arkansas, I was obliged to confine my labors in Arkansas to those portions of the State in which our missionary operations have hitherto been conducted. This, however, was nearly all that I expected, from the lateness of the season when I set out, to be able to accomplish on my first visitation.

The points visited were Little Rock, Van Buren, Fort Smith, Fayetteville, Cane Hill, and the head-waters of White River.

“At Little Rock I found our missionary laboring under a slight and temporary discouragement, owing to the late strenuous, and but too successful efforts of one of the many modern sects. And regarding this as the most important station in the State, Little Rock being as yet the largest town, and, at the same time, the seat of government, I yielded to the entreaties of the Rev. Mr. Young, the missionary, and many of the principal members of the congregation, and remained with them ten or twelve days, including a day or two on my return, preaching ten times, and confirming, on two separate occasions, nine persons.

“Notwithstanding the discouraging circumstances just alluded to, however, the Church is growing here steadily, and in a highly satisfactory ratio of progression. The services are well attended; the congregation, embracing a

fair proportion of the principal citizens, is large for the place, and increasing, and the missionary commands the respect and esteem of his parishioners ; and were the worldly circumstances of the community at all prosperous, we might expect this soon to be stricken from the list of missionary stations. But, unfortunately, the people are poor and unable to do much for the support of a minister, and the probability is, that for some time to come a full missionary appropriation will be necessary.

“From Little Rock I was compelled, from the low stage of water in the river, to make the journey to Van Buren and the other points visited on horseback, a distance, going and returning, of four hundred and fifty miles ; so that much time was necessarily occupied in travelling. To Van Buren I was accompanied by the Rev. Mr. Young, and was there met by the Rev. Mr. Scull, from Fayetteville. I found here no communicants, no candidates for confirmation, and, I may add, no congre-

gation *proper*. The missionary has officiated at this point, on alternate Sundays, in a house of worship common to all religious bodies, but to a mixed assemblage, of whom it is difficult to say what number, if any, consider themselves as Episcopalians. We held service here five times. I preached thrice, and, at the request of the missionary, baptized one adult and six children. At Fort Smith, where the missionary also officiates, as I understand, on alternate Sundays, I found the same state of things existing as at Van Buren. To that place I was accompanied by the Rev. Messrs. Young, McManus, and Scull; and we held two services, which were well attended, particularly by the officers of the United States Army, many of whom were present in attendance upon a court-martial. I preached on both occasions, and have reason to believe that our services left a good impression.

“From Van Buren I proceeded, attended by the Rev. Mr. Scull, to Fayetteville, Washington County. At this place I remained, with

the exception of two days at Cane Hill, enjoying the hospitality of Mr. Scull ten days, including two Sundays, having been prevented by high waters from getting to the headwaters of White River, as I intended, to pass the latter of them. I preached in Fayetteville, in a school-room, six times, and administered the Holy Eucharist to ten persons, of whom only six or seven belong to our communion. At Cane Hill, in a small store-room, hastily fitted up for the occasion by the personal labor of General Campbell and Captain Chew, I preached twice and confirmed three persons, viz., Captain John Chew, his wife, and their oldest son (originally from Fredericksburg, Virginia).

“The Church at this point consists at present of but two families, General Campbell’s and Captain Chew’s; but more devoted, warm-hearted Church-people I have seldom met with. The services here were well attended, and it was evident that a good, I hope a lasting impression, was made upon the plain

people of whom the congregation was composed; and I felt encouraged to believe that the regular ministrations of one who could give himself to the work would be eminently fruitful in this interesting neighborhood. To insure the keeping alive, in some measure, of the flame which has been here enkindled by the occasional visits of the Rev. Mr. Scull, I licensed Captain Chew as Lay Reader, who has promised to officiate every Sunday in their little hired room until their log-church, which they are about to commence, is finished. There are now in this neighborhood five communicants.

“At the head-waters of White River (Madison County, thirty-five miles southeast of Fayetteville), where I only spent the night, I confirmed, in his own house, at the family altar, William McElroy. He and his wife are both communicants, and, I was pleased to observe, are scrupulous in the daily performance of family devotion. In this neighborhood there are three or four communicants;



among them is Colonel Sumner, a patriarch of more than fourscore years, an emigrant from Vermont.

“The prospects for the establishment and spread of the Church in this northwestern and mountainous region of Arkansas, appear, confessedly, not to be very flattering. Yet it would, I think, scarcely become us to abandon the field, and give up those few sheep in the wilderness—which have heretofore been folded, with so much care—to the mercy of the wolves of the mountain, scattered though they be.

“Though the progress of the Church in that region must, from the nature of things, be very slow for some time to come, yet I doubt not that the labors of an able and prudent missionary, self-denying, and capable ‘of enduring hardness as a good soldier of Jesus Christ,’ would in a few years be found productive of much fruit to the honor and praise of God’s holy name and the edification of His Church. I have, as yet, visited no part



of the Indian Territory, but purpose visiting some portions of it, together with the southern and eastern part of Arkansas, in the fall."

## Chapter Thirteenth.

SERMON BEFORE THE BOARD OF MISSIONS—FIRST TRIENNIAL REPORT FROM THE BISHOP OF THE SOUTHWEST—STATE OF THE CHURCH IN ARKANSAS—BIRDS-EYE VIEW OF MISSIONARY OPERATIONS IN TEXAS—GREAT LACK OF LABORERS—CONDITION OF THE INDIAN TERRITORY—VALUABLE SUGGESTIONS.

THE General Convention of 1847 met in the city of New York, on the 6th of October; and, on the second day of the session, Bishop Freeman preached before the Board of Missions. The sermon was in his usual plain, homely, forcible style—a style which never palls upon the taste, and which is appreciated alike by the uncultivated and the refined.\*

At this Convention the Bishop of the Southwest presented his first Triennial Report. After referring to the hasty visitation to Ar-

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\* The discourse is published in the *Spirit of Missions* for November, 1847.

kansas, described in our last chapter, he thus proceeds with his narrative : " Since the date of the last of these reports, he has visited Columbia, in Arkansas, where he held service and preached once ; Batesville, in the same State, where he performed divine service and preached ten times, and baptized eleven children and two adults ; and Little Rock, where he preached, confirmed one person, baptized a child, and married a couple. From the reports referred to, in connection with this statement, it will be seen that in the three years which have elapsed since his consecration, besides visiting all the churches and missionary stations within his jurisdiction thrice, he has visited Columbia and Brazoria, in Brazoria County in Texas, twice ; Richmond and Velasco, in the same State, once ; Cane Hill, Fayetteville, and Batesville, in Arkansas, twice ; Washington, Spring Hill, Louisville, Helena, Columbia, and Napoleon, in the same State, once ; and Fort Gibson, in the Indian Territory, twice.

“That in most of these places he has held Confirmation, and in all of them performed divine service, and preached at each visitation; that he has confirmed 166 persons, baptized 78 children and 10 adults, consecrated one church, and preached more than 200 sermons. To this he would add that in the performance of this amount of duty, he has been compelled to travel more than eighteen thousand miles. The number of communicants within his jurisdiction he reports to be, as nearly as he has been able to ascertain, 200 in Texas, and 70 in Arkansas; whole number, 270.

“As to the ‘state and condition of the Church,’ within the States and Territory of which the Missionary Bishop has been intrusted with the oversight, upon which he is required by the Canon to report, he would remark, that there is as much of outward prosperity and spiritual improvement as could reasonably be expected, considering the circumstances of a newly-settled country, the

sparseness of the population, and the confusion arising from continual emigration, and the excitement produced by border difficulties and a state of war.

“In Texas, the congregations in the three established parishes have been steadily growing. At Houston the number of communicants is about eighty; the church recently completed and consecrated is already found too small to accommodate the increasing congregation; and, notwithstanding the large confirmation (of 35 persons) lately held there, the worthy Rector reports that he has already a large class of additional candidates for that holy rite.

“At Galveston the congregation is large, and still increasing; the number of communicants is 62, and the erection of a new church is seriously spoken of, although the present building is the largest belonging to our communion in the State.

“At Matagorda, too, the Church is prospering, though of late there have come in some

who 'rise up, and speak against her.' The faithful missionary is doing good service, both by his pastoral labors and his schools, which are becoming important nurseries for the Church ; and although his field is, apparently, circumscribed by the limits of a small town, the whole population of which does not exceed three or four hundred, the circle of his influence for good is far more extensive, and may be considered as embracing the country around for many miles. To his pious and faithful labors it is chiefly owing that the Church is known and appreciated in the neighboring county of Brazoria, and that a congregation has been organized there. The number of communicants at Matagorda is 38.

"In various other parts of the State there is a manifestly growing interest in religious things in general, and a decided bias toward the Church ; and nothing appears to be wanting, with the blessing of God, but a band of efficient and faithful missionaries to insure a glorious ingathering of the penitent and faith-

ful into the fold of Christ. 'To earnest, devoted, self-denying men, capable of 'enduring hardness' in the cause of Christ, there is scarcely a more promising field in the whole range of our missionary operations than that presented by Texas. But those who incline to enter that field should know, beforehand, that by far the larger part of the country is in a state of nature ; that it is a land of 'magnificent distances,' and that the missionary in his travels will find no railroads or turnpikes, and very few bridges. On the other hand, he may be assured that he will find men everywhere ready to hear the Gospel, showing great respect for religion, intelligent, kind-hearted, and hospitable.

"In Arkansas the progress of the Church has not, as yet, been very encouraging, mainly owing, perhaps, to the want of a supply of efficient missionaries. The only distinct and settled congregation in the State, and the only church edifice, are at Little Rock. This congregation is yet small, but might, doubt-



less, be much enlarged by the well-directed efforts of an energetic and discreet missionary, possessing fair talents and agreeable manners. It embraces a due proportion of the more refined and better part of the society in the place, and many very excellent persons. The number of the communicants is about twenty-five; and they are, generally, persons whose manner of life does not discredit their profession.

“At Van Buren and Fort Smith there are a few communicants, perhaps ten or twelve, and nominally organized congregations; but the Church had not, when the station was last visited by the Bishop, attained distinctive character and strength enough to secure a separate place of worship, subject to its own control, of the humblest kind.

“At Cane Hill and Fayetteville there are also a few communicants; and, under the ministry of a prudent, pious, active missionary—such a one as, it is hoped and believed, is he who has recently gone to that field—

there can be little doubt the number will soon be much increased, and a congregation be built up upon a permanent basis. There are two or three families, belonging to the Church in Madison County, at the head-waters of White River, who will be looked after by the missionary at Fayetteville.

“At Batesville there are four or five communicants, and the elements of a respectable congregation, which require only the labors of a faithful and able missionary to be brought into form and permanency.

“Helena and Columbia, and the country adjacent to those places, offer good encouragement for missionary labor: there are three or four communicants at each place.

“In the southern parts of the State, in Wacha, Union, La Fayette, and Hempstead counties, there are points at which are found a few communicants, and quite a number of persons who desire to enjoy the privileges and blessings of the Church, and, at least, *two* missionaries might be advantageously

employed there. And at all the places named there will be found good society, and a very decided inclination to be instructed in holy things.

“Arkansas, although little has yet been done within its limits towards the establishment of the Church, is good missionary ground, and ought not to be neglected.

“The Indian Territory presents no favorable opening, at present, for the establishment of an ordinary mission, unless it be that portion of it inhabited by the Chickasaw nation, which is said to be unoccupied as yet, and where there is reported to be a readiness on the part of the authorities to make liberal appropriations to aid the Church in such an enterprise. The Missionary Bishop has not yet been able to penetrate to the Chickasaw country; and although he has written to the Indian agent for information, he has not been favored with a reply. He hopes, however, that, in the course of the ensuing winter, he will be able, by personal application, or in

some other way, to obtain the information he desires.

“The southwestern field has hitherto, unhappily, been too generally overlooked by those ministers of the Church who are qualified and disposed to engage in the labor of missions; but the Missionary Bishop is happy in being able to say, that at the present time there is an awakened attention to the claims of that field, and several valuable clergymen have offered themselves for the work, who will, no doubt, on application to the Committee, be appointed to stations, should there be a reasonable prospect of an adequate provision being made by the Church for their support.

“In concluding his report, he begs to suggest to the House of Bishops, to whom, by canon, the consideration of the subject belongs, that the missionary field assigned him is far too extensive for effective supervision by one man; and that it may well be considered worthy of inquiry, whether it would not be good economy—considering the expen-

siveness of visitations conducted over so wide a field, and the loss of time occasioned by the excessively long journeys necessary to be undertaken, in order to pass from one State to the other—to divide the field, and appoint at least one more Missionary Bishop; and whether such a change be not necessary to insure anything like success in the enterprise.

“In his judgment, either the State of Arkansas, or the *one-half* of Texas, would, in the present unimproved condition of the country, with reference to travelling, constitute a field extensive enough to occupy most of the time, and sufficient to try the physical endurance of any Bishop who possessed devotedness and zeal at all proportioned to the importance of his work. The Indian country might, agreeably to the recommendation of the Board of Missions at its last triennial meeting, be constituted a separate Bishopric.”

## Chapter Fourteenth.

GLEANNING ITEMS—SERVICES AT VAN BUREN AND OTHER PLACES—  
COLD WEATHER—A PASTOR'S LABORS—DEPARTURE FOR TEXAS—  
GALVESTON AND HOUSTON—AN OPEN BOAT-PASSAGE—SAN ANTONIO  
—GERMANTOWN—AUSTIN—ANNUAL CONVENTION—ORDINATION OF  
A METHODIST PREACHER—IMPORTANCE OF THE "MISSION-SCHOOL."

IF our limited number of pages, so few are left, that we must content ourselves with glean-  
ing an interesting item, here and there, from Bishop Freeman's reports.

He says :

"On the Festival of the Circumcision, January 1st, after attending morning service and preaching, I embarked on a steamboat for the West. Arriving at Van Buren on Saturday night, I performed divine service and preached *twice* on the following day, January 4th. On Thursday, I started for Fayetteville, where I arrived the next day. On Saturday night, the weather being excessively cold, I performed

divine service and preached at the house of Dr. Dean. On Sunday, I read service and preached *three* times, and baptized a child, at the request of the parents, by dipping, or immersion.

“On Monday, January 12th, which was an extremely cold day, I started for Van Buren, by way of Cane Hill; and, through a snow-storm, came to the house of my venerable friend, General John Campbell, where, most hospitably entertained by my kind host, I passed the night. On account of the severity of the weather, no service was held at Cane Hill. On Wednesday I reached Van Buren, where, notwithstanding the cold weather, I was soon made comfortable in the house of my friend and constant host, Colonel John Drennen.

“The following Friday I preached, and on Sunday preached *twice*, and administered the Holy Communion to *six* persons. The congregation consisted of about twenty. On Saturday, January 24th, I proceeded to Fort Smith, where on Sunday I preached *twice*, the



parish clergyman reading prayers in the morning. The congregation at this place having become very small, and its pastor having ceased to be generally acceptable, he has, with my approbation, discontinued officiating at Fort Smith; and, having changed his residence to Van Buren, is to confine his labors to that point, making, at my suggestion, *occasional visits* to Fayetteville during the vacancy of that station. Whether there is any ground to hope for the resuscitation of the Church at Fort Smith, remains to be seen. It is thought, however, that after no very long interval, the congregation might, under the auspices of some other clergyman, be built up again. There are persons there who speak confidently upon this point.

“On Tuesday I returned to Van Buren, where I remained waiting for a boat to go down the river, until the 7th of February. During this time I was attacked with a severe chill, the result of exposure and fatigue. Nevertheless, I was able to officiate on Sunday,

February 1st, when I preached *twice*. I also preached on the following Friday.

“I left Van Buren on the 7th, and reached Little Rock on the 9th of February. At Little Rock I had another chill. I remained occupied with my correspondence and assisting the Rector, until the first day of March, when I set out on my visitation to Texas, intending to take Helena in my way.”

Although far from being well, Bishop Freeman pursued his way to New Orleans, and embarking in the steamer “Meteor,” he reached Galveston on the 19th of March. Here he remained for several days, preaching and confirming, and then proceeded to Houston, where the same duties were performed. He says :

“Returning to Galveston, I started, April 2d, for Matagorda, where, owing to detention occasioned by the overflow of the Brazos River, I did not arrive till Thursday, April 8th. In consequence of the flooding of the country bordering upon the Lower Brazos, I

was again prevented from visiting the county of Brazoria.

From Matagorda I went down the bay (fifty miles) in an open boat to Indianola. From Indianola I proceeded by stage-coach one hundred and seventy miles, by way of Victoria, Gonzales, and Sequin, to San Antonio. I had intended stopping to officiate at Port Lavaca and Victoria; but finding that by lying over, after having taken my seat in the stage-coach, I should run the risk of being detained *indefinitely*, and thus failing of my appointment in Washington County, where the Annual Convention was to be held, I felt obliged to abandon my intention. I arrived at San Antonio early in the week following my departure from Matagorda.

“At San Antonio I performed divine service and preached *six* times, baptized *two* adults and *four* children, and confirmed *seven* persons. The Rev. Mr. Fish, Chaplain in the United States Army, who has charge of the parish, was unable, by reason of an affection of the

throat, causing a failure of his voice, to take any part in the service. The prospect of the permanent establishment of the Church in this interesting and growing city, is truly encouraging. Under the very acceptable ministry of the Rev. Mr. Fish, whose labors have been *gratuitously* bestowed, there has been a steady growth of the congregation, and a constant increase of the interest of the community in the Church and her services. Mr. Fish having been ordered to a more advanced post (on the San Saba, I think, one hundred and fifty miles north of San Antonio), it is of very great importance that a missionary should be speedily appointed to take his place.

“During my stay in San Antonio, I was hospitably entertained at the quarters of Captain Blair, of the army, from whom and his excellent lady, who is a member of the Church, I received many kind attentions.

“Passing on to Austin, I stopped a day at

New Braunfels, a German town, containing probably one thousand inhabitants, where I performed divine service and preached. The congregation consisted of twenty persons, chiefly Americans. There are two or three Church families in the place, among whom there are several communicants. A missionary is needed to officiate there, and at Seguin, about twelve miles distant.

“At Austin I preached *twice*; on Sunday, May 2d, administered the Holy Communion, and confirmed *ten* persons. The Rev. Mr. Fontaine, who was appointed missionary for one year, has been successful in gathering together a very respectable congregation, and seems to have acquired the confidence and affections of the community. A very commodious “upper room,” has been fitted up, and serves very well as a temporary place of worship. The building of a church is seriously agitated; and, could the congregation be content with a plain and simple structure, such as would be within the compass of their own

means, no doubt one might be erected in the course of the ensuing year.

“ On Thursday, May 13th, I was at Chapel Hill, where the Annual Convention of the diocese held its sessions. There were present *seven* clergymen entitled to seats, and a lay representation from *nine* parishes. The Convention assembled in St. Luke’s Church, an edifice which has been erected since my last visitation. It is a plain but substantial structure, 52 by 25 feet, built entirely of red cedar, and reflects great credit upon the small community by whose enterprise and liberality it has been erected. It was not entirely finished, but probably is so by this time. It has been built without foreign aid, and what is more and better, without incurring a debt, and that in a small village which was not in existence four years ago, and in a community among whom the services of the Church were unknown until within the last two or three years.

“ While at Chapel Hill I preached *twice*, ad-

ministered the Holy Communion, held an ordination, and confirmed *five* persons. The person ordained was Charles Frederick Rodenstein, late a Methodist preacher, who was admitted to the holy order of Deacons, under Canon VII. of 1838. The establishment of the Diocesan or "Mission-School" in Texas, I regard as a most important event, and well calculated to exercise a happy influence upon the prospects of the Church. With the blessing of God, I trust it will speedily become such a productive "school of the prophets," as eventually to supply the waste-places of our Zion with faithful ministers of the Word and Sacraments, and spread the knowledge of the truth as it is in Jesus, through the length and breadth of this interesting and beautiful land. This institution, commenced almost without means, and under many difficulties, has, by the untiring zeal and resistless energy of Mr. Gillette, already become a school of note and of promise; and, could it be assisted by the friends of Christian education and of the



Church to the amount of a few thousand dollars, in this period of its infancy, in extending the means of accommodation, its ultimate success would be rendered almost certain. The situation is a beautiful one, and decidedly healthy. The country around is rich, and fast filling up with an intelligent population; and perhaps no locality could have been selected more favorable to the preservation of the morals of the young."

## Chapter Fifteenth.

LOUD CALLS FOR HELP—THE WANDERINGS OF 1853—NINETY MILES THROUGH THE MUD, AND THE WAY LOST—MR. MEADE—SERVICES IN PRIVATE HOUSES—VISIT TO LA MAR COUNTY—ENGLISH FAMILIES—REFINEMENTS IN THE WILDERNESS—A PRESBYTERIAN MINISTER RESPONDING—THE SERVICE PRESENTED IN ITS FULNESS—ANOTHER EXEMPLIFICATION OF THE FEASIBILITY OF HIS RULE.

**E**ACH year of Bishop Freeman's labors in the Southwest, we find him lamenting that clergymen could not be found who were willing to come to his aid. He, like a true-hearted missionary as he was, went everywhere, pointing out inviting openings where the standard of the Church should be planted. But the responses to his earnest appeals for help were few and feeble.

We shall follow him, now, through some of his wanderings in 1853.

Leaving Washington, a little town of Arkansas, early in November, he crossed the Red River at Fulton, and, with much difficulty,

made his way through the deep mud, to the residence of Dr. Cornelius, ninety miles from Washington. Here he was hospitably entertained for the night; and the day following he started, in the expectation of reaching the house of Mr. Everard Meade, in Bowie County, Texas,—an old friend and parishioner. But the Bishop lost his way, and darkness overtook him, and he was obliged to stop. The next morning he secured the services of a guide; and, in the face of a driving rain, he pushed on to Mr. Meade's.

“The family,” he says, “consisting of Mr. and Mrs. Meade, and Mrs. Smith, the mother of Mrs. Meade, were once my parishioners in Mississippi; and my unexpected visit, which was regarded as providential, was greeted with joy. Expecting to proceed next day on my journey, I baptized that night Mrs. Meade and her four children.

“But in consequence of the continuance of the rain that night and the following day, my departure was deferred until Saturday. In

the morning of that day, having gathered a few of the neighbors together at the house of Mr. Meade, I performed divine service and preached. In the evening I proceeded eight miles to Boston, the seat of justice for the county, whither I had sent on notice of an appointment for services the next day.

“On Sunday I held divine service and preached twice. The congregation was large for the place, and very attentive. The service of the Church was performed among them for the first time, and the greater number had never seen a Prayer-Book before; yet they were all evidently impressed with the solemnity of our way of worship, which, through the manly courage of Mr. Meade, who (alone in the morning) made the responses, I was enabled to conduct, *in full*, both morning and evening.”

In the evening he was supported by two other voices. He continues: “I distributed at this place, as well as in Mr. Meade’s neighborhood, a number of Prayer-Books and tracts.

On Monday, November 8th, I proceeded to Clarksville, Red River County, distant forty-five miles, where I arrived the next day, and held service at night. I did the same the following night, when I confirmed *one* person. Finding that a favorable impression had been made, and that there was a very general desire for further ministrations, I made an appointment for the following Sunday. In the mean time, having heard that there were some English families at or near Paris, in La Mar County, I resolved on visiting that place.

“Accordingly, on Thursday I proceeded to Paris, distant thirty miles. I was unable to gather a congregation on Friday morning, as I wished ; but at night I performed divine service and preached to a small congregation. As there was no person to respond, the beauty of the service could not be fully appreciated by the congregation ; but yet it was evident that they were impressed with its solemnity. In the afternoon of that day I had gone some

miles into the country, to visit one of the English families of which I had been told.

“The family consisted of a gentleman by the name of Bassano, his wife, and seven grown children. They are from Birmingham, England, and are Dissenters, having been members of John Angell James’s congregation. They seemed to be persons of refinement: had an extensive library, and several instruments of music, particularly a splendid parlor-organ, upon which one of the sons, just in from the field, gave me a specimen of his performance. Mr. Bassano said that, should the Church be established at Paris, he would gladly join it. He told me of three other Englishmen in the neighborhood, who were of the Church of England. They were brothers, by the name of Parr. I had not time to see them. I left with Mr. Bassano Prayer-Books and tracts for them, as well as for himself and family.

“On Saturday I returned to Clarksville. On Sunday, November 14th, I performed

divine service, and preached *three* times. The congregations were large, containing nearly all the population of the town and neighborhood, and were exceedingly attentive. I have seldom witnessed more unequivocal evidences of deep and absorbing interest. From the first they seemed struck with the beauty and solemnity of the service, which, through the kindness of a Presbyterian clergyman and his wife, who made the responses, I was enabled to perform in full on every occasion; and their interest seemed to increase upon every repetition of it, until at length quite a number of voices joined in the responses.

“And here I take occasion to remark that, although much has been said of late respecting the want of adaptedness in our Liturgy to the case of persons ignorant of the Prayer-Book, and but little acquainted with the doctrines of Christianity, I have never yet been placed in a situation in which I felt that there was need, or I had any *desire*, for some form and arrangement different from that which



the Church has presented. On the contrary, every year's experience as a missionary has caused me to admire, more and more, the excellence of that form of Prayer, which is only less than inspired, and which I have ever found most strikingly adapted to all emergencies, as well suited to the circumstances of the rudest dwellers in a cabin of the forest, as to the more refined and lordly occupants of the splendid mansion of the crowded city; yea, as edifying and profitable, even to the unlettered negro, as to the most highly cultivated among the whites. I have officiated in many places where the Prayer-Book and the Church had been scarcely heard of, and yet have never found any difficulty in introducing the service to advantage. In most cases I have been enabled to find and to prepare at least *one* person to assist in the responses, and thus to bring out the beauty and excellency of our form of worship, so as to produce a favorable and lasting impression concerning it."

The same subject is spoken of again, in the

Bishop's report for 1855. He stopped at Dardanelle, a little settlement on the Arkansas River, about ninety miles below Fort Smith. The notice of an appointment, which had been sent on beforehand, had failed to reach its destination, so that the people were not expecting him. Yet, nothing daunted, he succeeded in making arrangements for service on Sunday; and, although there was not a Churchman in the place, every thing was done decently and in order.

“On Sunday morning (he writes), a number of persons, desirous of hearing the Church service performed in full, called on me for instructions in its use. After fifteen minutes' explanation, and a little drilling, they were ready to undertake the responses. And thus I was enabled to conform to the whole ritual for morning worship, including the ante-communion service, greatly to my own satisfaction, and to the edification, I trust, of many who were present.

“In the afternoon, crossing the river, in the

face of a severely cold 'Northwester,' I performed divine service and preached at Norristown. Owing to the severity of the weather, and the impossibility of warming the house in which service was held, the congregation was small. One gentleman, a member of a Church family now almost extinct, assisted in the responsive parts. Although there are no avowed members of the Church at Dardanelle and Norristown, I doubt not a missionary would be joyfully received, and find ample encouragement for his labors."

## Chapter Sixteenth.

DOMESTIC AFFLICTIONS—DEATH OF A SON AND WIFE—SKETCH OF MRS. FREEMAN'S LIFE—TURNING FROM METHODISM TO THE CHURCH—ARCHDEACON DAUBENY—A READY AND EFFECTIVE COADJUTOR—"ARE YOU SURE YOU WILL NOT BE FOUND FIGHTING AGAINST GOD?"—THE BETTER MISSIONARY OF THE TWO—DEATH AND BURIAL—LETTERS OF CONDOLENCE—BISHOP FREEMAN'S REPLY TO ONE OF THESE.

**B**ISHOP FREEMAN was called upon to suffer several domestic afflictions, which bowed him to the earth. His eldest son, and namesake, was stricken down by death; and on the 18th of June, 1856, his excellent and devoted wife departed hence.

At the time of her marriage with the Bishop, thirty-seven years before, she was a pious and consistent member of the Methodist communion, while he was yet a layman, and not a member of any Christian body. After he had obtained Baptism, Confirmation, and Communion in the Church, which, under the

good providence of God, he was led to seek a year or two after their marriage, she continued to adhere faithfully to her first religious profession for nearly two years, her husband seeking in no way to interfere with her existing connection, or to unsettle her convictions by personal influence or persuasion.

But during that period, she, of her own accord, went into an examination of the nature and claims of the Church, with the aid of such books as were accessible ; the result of which was a solemn conviction that it was her duty to seek admission to its communion. She was accordingly confirmed (by Bishop Moore, of Virginia), and became thenceforward a devoted, as in process of time she became an enlightened and highly intelligent Church-woman.

The book which she often afterward spoke of as having had great influence in settling her mind and finally effecting her "conversion," as she called it, to the distinctive doctrines of the Church, was Archdeacon Daubeny's

“Guide to the Church;” and it proved ever after in her hands a powerful auxiliary to her efforts, which were in numberless instances successful to enlighten and convince others.

When her husband, being admitted to holy orders, took charge of a parish, she became at once a ready and effective coadjutor in his labors, and continued to be such in every parish to which he was called. And this she did without ever making herself prominent as a leader, or affecting the position of “a mother in Israel.” She was zealous, earnest, and devout, but never obtrusive. The good she accomplished, was quietly effected by her affability, by her rare usefulness, by patient instruction, by affectionate remonstrance and persuasion, by self-denying labors, by meekness and humility of deportment, and above all, by the silent influence of a consistent example in all holy conversation and godliness. She was popular, she was beloved, she was held in most exalted esteem by the members of each of the parishes with which her

husband was successively connected; and if she had an enemy in them all, it was never known.

But her claim to distinction among the many excellent clergymen's wives in the Church, rests mainly upon her missionary zeal. She was not only ready to give, according to her ability, to the support of missions, but was willing to sacrifice (and she did actually sacrifice) her health, and the most of her worldly comforts for the supposed good of the cause. When her husband was called to the Missionary Episcopate of the Southwest, they were delightfully and most happily situated in a parish that perhaps both would have preferred to almost any other in the Church; and they had just completed their arrangements for, as they fondly hoped, a life-long residence among agreeable and most affectionate parishioners.

The call came upon him like a clap of thunder, and he felt that he could not accept it; and after twenty-four hours' deliberation, with



prayer, he had made up his mind that he must decline it. The distressed look with which the announcement of his purpose was received by her, and the alarming inquiry which she made, "Are you sure you will not be found fighting against God, if you decline?" brought him to a pause; and, aided by the remonstrance and persuasion of others, led him ultimately to suffer himself to put on the mitre, though he knew it to be lined with thorns.

He was consecrated. Her pleasant home was broken up. She was thenceforth to live an unsettled life; to be separated from her husband three-fourths of the year; to dwell among strangers, at a long, long distance from her only daughter and most of her other children; and she knew not what other hardships were before her. Yet she braved them all. In her zeal for the missionary work in the cause of Christ and His Church, she forgot her own comfort and worldly happiness, and threw herself upon

the good providence of God for the future of her life.

While her health permitted, she occasionally accompanied the Bishop on his tour of visitation. She was with him twice in Texas; and so acceptable and useful did she render herself, that the remark was more than once elicited: "Mrs. Freeman is a better and more effective missionary than even the Bishop." Twice, in the course of her journeyings, during one and the same year, she was, for hours, exposed to drenching rains, and was wet to the skin, without a timely opportunity for changing her clothes. After the last of these exposures, her health materially failed; and she soon became unable to travel, except with extreme difficulty, even to visit her children.

For the last eighteen months she had remained at Little Rock, being quite too feeble to venture on a journey. On the 26th of March, 1856, the Bishop left her, with hesitation and great reluctance, for a visitation of

Texas, which circumstances rendered highly important, if not absolutely necessary. He shortened his visitation as much as possible on her account; and, after an absence of two months and fifteen days, returned, to find her on that sick-bed from which she never arose.

He arrived on Monday, the 11th of June, and in a week from that day her spirit took its flight from earth to "brighter worlds on high." She was calm and self-possessed to the last. She felt assured that death was approaching several days before her departure; yet she was not dismayed. She had put her trust in God her Saviour. She knew in whom she had believed. She had lived much in prayer through life, and for years was, doubtless, fully prepared for her great change.

A day or two before her departure, at her earnest desire, the Holy Communion was administered to her, which she devoutly and thankfully received, surrounded by a number of faithful, weeping friends. After that she seemed like one who, conscious of her rapidly

approaching end, waited in patience for the expected summons. All she had ever dreaded in death was the physical suffering with which she supposed it usually accompanied. For the rest, she was, as she declared a little before her departure, "ready." And so she "died in the Lord," and now "rests from her labors," and is blessed for evermore.

Her funeral took place on Wednesday morning, June 26th, from the church, the service being performed by her sorrowing husband and son.

The death of Mrs. Freeman was a great loss, not only to her own immediate family, but to the Church at large. All who knew her felt that a most devoted and successful missionary had been taken to her rest.

Among the many letters of condolence received by her bereaved husband, after this irreparable loss, was a very touching and beautiful one from a brother Bishop, who had recently suffered the same affliction.

Bishop Freeman thus replies :

“LITTLE ROCK, *August 24th*, 1855.

“RIGHT REV. AND DEAR BROTHER—brother in affliction, now, as well as in Christ and His Church :

“I thank you very sincerely for your tender words of sympathy and condolence ; and in view of your own bereavement, I desire to reciprocate in offering you assurance of my participation in your sorrows.

“God has seen fit to visit us with trouble and to bring distress upon us. Let us pray that he will remember us in mercy, and sanctify His fatherly correction to us. We both have the highest consolation of which, independently of the breathings of the Divine Spirit to our souls, such bereavement as ours is capable—viz., the full conviction that they whose loss we mourn were faithful disciples of our Lord, were ripe for heaven, and have gone to their great reward.

“Let us not ‘sorrow, then, as others who have no hope ;’ but, in the midst of our sadness, comfort ourselves with this conviction.

For ourselves and our children, in our bereavement and loneliness, we may, we must weep ; but for them, who ‘having finished their course in faith, do now rest from their labors,’ we ought not to grieve, or repine at their removal from us, but rather, in the spirit of submission and resignation to God’s will, say, in our hearts, ‘The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.’

“I remember the time to which you refer, when you were my pupil, and enjoyed the acquaintance of Mrs. Freeman. Those were to me happy days to which you allude. Our residence in Newbern and our many excellent friends there were always remembered and spoken of between us with pleasure. In Newbern my youngest child was born ; in Newbern I preached my first sermon but one ; in Newbern I was ordained Priest ; and from Newbern I went to take charge of my first parish in the neighboring town of Washington.

“ Though now alone, I have not felt lonely

in the sense of wanting company. Memory has been busy with the past. In looking over the correspondence between my poor, dear wife and myself, including more than one hundred of her letters, and going back to the year 1820, I have seemed to live the last thirty-five or thirty-seven years of my life over again. That she is separated from me by death, I find is difficult, at times, to bring into reality. I am constantly prone, as an important idea or event occurs, to think for a moment, 'I will tell this to my wife.'

"May God give you grace, my dear brother, to bear your affliction patiently, and to seek for consolation where alone it is to be found—in the bosom of your Father and your God.

"I am, faithfully,

"Your friend and sympathizing

"Brother,

"G. W. FREEMAN."



## Chapter Seventeenth.

PERSONAL ACQUAINTANCE WITH BISHOP FREEMAN—THE TIME AND THE PLACE OF OUR FIRST INTERVIEW—APPEARANCE AND MANNERS—HAT AND CANE—AN AWKWARD INTRODUCTION—KIND RECEPTION—REMINISCENCES OF ONE WHO HAD ENTERTAINED BISHOP FREEMAN AT HIS HOUSE—TRAITS OF CHARACTER—NOT AN EXTREME MAN—"HOW CAN I RECOMMEND THE SCHOOL?"—"A REVILER OF HIS BRETHREN"—MRS. FREEMAN.

THE writer's personal acquaintance with Bishop Freeman began at the General Convention of 1856. The Rev. Andrew F. Freeman (the Bishop's youngest son) and myself were classmates at the Theological Seminary in New York; and my intimate acquaintance with him made me feel that I knew his father also. This impression led me to do, what, in other circumstances, I should not have thought of doing.

It was at the meeting of the Sunday School Union and Church Book Society, held in St. Andrew's Church, Philadelphia, during the

session of the General Convention, to which I have just referred. Matters of vital importance to the interests of the Sunday School Union were discussed; and, after several hours' debate, the *practical* part began, with the contribution of money for its relief and benefit.

The Bishop of Maryland was instantly on his feet, and stated what he would give; nay, more, with the energetic promptness peculiar to himself, he laid down the money, then and there. Bishop De Lancey, and the two Bishops Potter, and others, followed in his wake. Then a portly, dignified clergyman, about six feet in height, of robust and vigorous appearance, though evidently advancing in years, went to the Secretary's table, and put his name down for a hundred dollars: It was Bishop Freeman. When this was done, he took his hat and cane (the cane which Bishop Ravenscroft had carried in his day), and quietly passed out through the vestry-door.

With some trepidation I followed him; and, apologizing for the liberty, I introduced my-

self as the classmate of his son. The good man overpowered me with kindness, and insisted that he knew me well.

I saw him daily afterward, and always discovered something new to excite my respect and admiration for him. His manners, without courtly varnish, were frank, simple, and affectionate, and everything about him betokened the high-toned gentleman and the earnest Missionary Bishop.

Here seems a suitable place to insert an interesting letter from a friend, at whose hospitable abode Bishop Freeman had sometimes stopped, in his journeys through the land :

“I have been endeavoring to recall some recollections for you concerning good Bishop Freeman and his lovely wife, who sojourned in our prophet’s chamber two weeks, during low water, waiting for a boat. We considered them *angels*, at the time, in several senses. He was angel of the Church of Arkansas, and angelic in temper and disposition, with great

dignity of character, yet cheerful, calm, and earnest in purpose, full of love to his Divine Master, deeply impressed with the solemn responsibilities of his office, and the great and momentous work he had to do.

“There was so little party-feeling in his nature, that he said to me: ‘I am never acknowledged by either of the extremes; neither claims me; and this I consider a high compliment.’ He was indeed a master workman, and one I ever delighted to honor, for he was—like his admired and revered teacher and Bishop at one time, the great Ravenscroft—the fearless, able defender of my favorite system of apostolic order and evangelical truth, the sacred triad of principles: ‘Gospel faith, Gospel order, and Gospel holiness! *Pro Deo, Pro Ecclesia, Pro hominum salute.*’

“There was a frankness, a candor in his nature, that was to me most admirable. He knew no cant, *no deception*, no love of parade or show; all was simple, earnest, sincere. On one occasion, while at my house, a young

divine, who had a school somewhere, asked him to sign his recommendation for it. ‘Why,’ said the Bishop, with all the earnestness and sincerity of his character, ‘how can I, my dear sir, recommend what I know nothing about? I dare say that it is a good school; but how *do* I know it? and a Bishop of the Church should especially take heed how he recommends and how he writes his name.’ The young clergyman readily assented to the force of his reasoning, and retired.

“In conversation with a clergyman of rather turbulent disposition, on the subject of the election of a Bishop in an important diocese, the clergyman observed that one party would make great exertions to elect a certain well-known Doctor, whom he named. ‘He is not fit for it,’ said Bishop Freeman; ‘for he is a reviler of his brethren, and no man of that spirit is fit for Bishop, Priest, or Deacon.’ Rather a hard hit!

“He had some peculiar habits, and was old-fashioned and patriarchal in many of his ways

and notions. When he parted with us the last time, as he shook us cordially by the hand, he gave us a truly patriarchal and fatherly blessing, most touching and affecting. One of his habits, I believe, was always to preach in his robes, whether he performed Episcopal functions or not. In fact, he was a straightforward, honest, upright, godly man ; and his wife, a sweet, amiable, gentle lady, in whom clustered so many graces of the Christian character."

## Chapter Eighteenth.

LABORS OF 1856—WESTERN VISITATION—FORT SMITH—SERVICES AT  
CANE HILL—CONFIRMATION OF A FARMER—CHICOT COUNTY—PRO-  
TRACTED SERVICES—INTENSE COLD—ENCOURAGEMENTS—INSTRUC-  
TION OF NEGROES—CHRISTMAS PRESENTS—UNCERTAINTY OF STEAM-  
BOATS—TEXAS CONVENTION—A SAD DISAPPOINTMENT.

**T**HE report of Bishop Freeman, for the year 1856, furnishes us with some items, which will be read with interest.

The death of his son's wife (the Rev. A. F. Freeman, Rector of Christ Church, Little Rock), brought such affliction upon the bereaved house, that the good Bishop took the whole burden of the pastoral work upon himself, from June until the close of September.

Early the next month he set out on his Western visitation, and arrived at Fort Smith on the fifth. Here the usual services were performed, and he hastened onward to other stations.

After leaving Fayetteville, he set out for the



residence of his dear friend, General John Campbell, at Cane Hill. "He and his wife (remarks the Bishop) are worthy and warm-hearted members of the Church, and are always delighted with the annual visit of the Bishop. I performed divine service, and preached in the afternoon at their house, and had the pleasure of baptizing and confirming one person, Roderick McIntosh Webber, an intelligent hard-working farmer of the neighborhood. And here I take occasion to refer to the very great satisfaction and deep interest with which I ever receive members of his class into the bosom of the Church. The accession of the rich, the accomplished, the refined, may seem to add to her prosperity, and give *éclat* to her communion, but they who are justly regarded as 'the bone and sinew' of the State, will always be found, in trying times, the 'bone and sinew of the Church.'"

We pass over, now, many things which might be mentioned, and give the following

interesting particulars: "On the 11th of December (says the Bishop), I proceeded down the river, on a small boat, to Napoleon, on the Mississippi, where, at three o'clock A. M. on the 13th, I embarked on a Mississippi boat, and landed the same day, in the evening, in Chicot County. I remained in that county nearly two weeks, visited the families residing on Old River Lake and in Columbia, and officiated on two Sundays. As the population is much scattered, there could be but one service in a day; and, circumstances so requiring, on each occasion the services were protracted in an unusual manner. There was the full morning service, with baptism of adults, after the Second Lesson—the baptism of children, after the close of the service. This being the first public baptism in the neighborhood, I desired to keep the baptisms distinct, for the sake of the impression—the sermon, Confirmation, and the Communion. On the first of these occasions I baptized two adults and three children, and confirmed two persons; on the

second, I baptized three adults and one child, and confirmed three persons: on both, the Communion was administered to twelve persons.

“It is worthy of remark that all the adult candidates for baptism desired not only to be immediately confirmed, but also to participate in the Holy Communion; and this was the reason why the Sacrament was administered, in the same congregation, two Sundays in succession. The latter of these two Sundays was that before Christmas, when that season of intense cold commenced which continued many weeks, and will long be remembered as the most severe ever experienced in that region by the oldest inhabitant.

“On that cold day our services were held in an unfinished building, unplastered, without glass in the windows, and without fire. After service I had to drive ten miles, through deep mud, to Dr. Holson’s, on the river; where, that night, I confirmed Mrs. Holson, who had been unable to attend service at her own home.

“This visit to Chicot was a very interesting and encouraging one. A deep interest was manifested in the services of the Church, and an earnest desire expressed to obtain the blessing of a resident clergyman. One possessing the requisite qualifications—which are, earnestness and zeal in his Master’s work, a fair amount of preaching talent, and practical wisdom, or strong common-sense—would be warmly received and adequately supported. The white population are chiefly wealthy planters, who seem to care for the religious instruction, not only of themselves and families, but of their servants; among whom a judicious minister might labor and accomplish much good without let or hindrance.

“At the house of a gentleman where I stayed a part of the time, on Sunday night the servants of the plantation were assembled in the dining-room; and, at the request of my host, I conducted evening worship, and addressed them at some length in a lecture upon a portion of Scripture, which I endeavored to make

practical and plain to their understanding ; in which I think I succeeded, for they seemed much interested, and several of them conversed with their mistress afterward, and expressed a desire to be baptized. Upon a visit, subsequently made by the Rector of Christ Church, at my request—which he also caused to extend over two Sundays—one or two of those servants were baptized, at their own earnest desire, and upon the recommendation of their master and mistress.

“It was interesting as well as touching, to see how, as Christmas-day was approaching, the ladies from the several plantations busied themselves in preparations for the enjoyment of their servants, by making arrangements and provision for a splendid *fête*, and in selecting and purchasing substantial as well as attractive articles, to be distributed as Christmas presents. One lady, whom I accompanied to the neighboring town of Columbia, literally loaded the carriage with goods purchased for this purpose. I saw

other ladies in the stores, engaged on the same benevolent errand; and who can estimate the amount of happiness diffused over the plantations in Chicot, when Christmas-day arrived?

“On that day, bitterly cold and cheerless as it was, I was compelled to embark on a steamboat on the Mississippi (there are no certain hours or days on which boats will arrive at or leave any given point, so that the traveller cannot choose his time for starting) for Helena, one hundred and sixty miles above, where I landed the next day. I remained at Helena six or seven days, holding service and preaching as often as the severity of the weather permitted. I preached on Thursday and Friday nights, and twice on Sunday. On Sunday morning I administered the Communion to twelve persons. In the evening I baptized three children. On Tuesday I baptized (with water brought from the River Jordan) Paul, infant son of the Hon. John S. Jones, who, living some ten miles in the coun-



try, did not hear of my appointment in time to attend any of our services.”

On the 12th of April, we find Bishop Freeman presiding in the Texas Convention, which continued in session for several days. He had long felt that the cares and responsibilities of so vast a diocese were entirely too great for one man, and he had been desirous, for several years past, that Texas should have a Bishop of its own.

The most important action taken by this Convention was the election of the Rev. Arthur Cleveland Coxe, Rector of Grace Church, Baltimore, to this high office, which appointment, very much to the regret of all parties concerned, he felt obliged to decline. It should be said, however, in justice to Mr Coxe, that he had stated most decidedly, when sounded on the subject beforehand, that his engagements were then of such a nature, that he could not possibly reconcile it to his conscience to break them for any purpose.



## Chapter Nineteenth.

THE LAST JOURNEY—THE PECULIAR DUTIES OF A MISSIONARY BISHOP  
—FLOODS OF RAIN—SERVICES IN PRIVATE HOUSES—INCREASING INTEREST IN GOOD THINGS—STOPPED SHORT BY SICKNESS—ONE MORE JOURNEY TO TEXAS—NEW RAILROAD—ANOTHER CONVENTION—AGAIN DISAPPOINTED—CLOSE OF LAST REPORT TO THE BOARD.

**I**N this chapter we are to make our last journey in company with the venerable Bishop of the Southwest.

Immediately after his return from the General Convention of 1856, he proceeded on a visitation to Chicot County, in Arkansas, bordering upon the Mississippi River.

The nature of the labors of a Missionary Bishop, in a wild region of country, may be seen from a brief extract :

“On Sunday, November 23d, I held service and preached in a school-room at Columbia, on which occasion I baptized *three* children, and made an appointment for service on the

following Sunday, at Old River Lake. On Tuesday, 25th, being at the house of Johnson Chapman, Esq., in the latter neighborhood, I was called, in the midst of a heavy rain, to visit a young man, several miles distant, who was very ill and supposed to be dying. I found him in great concern of mind, and anxious for spiritual direction and comfort. I conversed with him freely, gave him such instruction and exhortation as the time permitted, and, at his earnest request, believing him to be truly penitent and believing, baptized him.

“On Thursday, November 27th, I proceeded to Homestead, the seat of Benjamin P. Gaines, Esq., ten or twelve miles distant, where I joined together, in the holy estate of matrimony, Cornelius Edwin White, of Baltimore, and Juliana Gaines, daughter of B. P. Gaines.

“Weather-bound at this place by continual floods of rain, I was unable to keep my appointment at Old River Lake; and, on Sunday 30th, held service and preached in Mr.

Gaines's parlor, baptizing, at the same time, *one* child. On Monday I proceeded, through a heavy rain and deep mud, several miles to Gaines's Landing, where I embarked on a steamboat for Helena, whither I had sent notice of an appointment for the following Sunday. On the following evening, at dark, I disembarked at the wharf-boat, two miles below Helena; and, leaving my baggage behind, plunged through the mud in pursuit of a lodging. This I found, after some ineffectual tramping, at the house of my former kind host, R. D. Hargraves, Esq., where, although the weather was very cold, I was soon made thoroughly comfortable. During the remainder of the week I was a good deal unwell from a severe cold, and was unable to visit much. On Sunday, the weather being fair though cold, I preached *twice*, and confirmed *five* persons, two of whom were previously baptized by the missionary, the Rev. Mr. Hackett.

“I was pleased to find that there was a

marked increase of interest in the subject of religion and the Church, in the congregation; and that, although they have not yet commenced to build, the purpose is becoming more fixed in the minds of the people, while they have, in the mean time, commodiously fitted up a rented building for public worship, of which they have the exclusive use and control. The congregation have also furnished their minister with a dwelling, free of rent. Mr. Hackett is very acceptable to the people, and, I trust, also highly useful and successful in turning the hearts of the disobedient to the wisdom of the just."

While persisting in attempting to prosecute his labors during the inclemencies of winter, the Bishop was seized, in the month of February, 1857, with what he thought to be paralysis of the lower limbs, which disabled him from walking. He was obliged, in this sad state of things, to return home, where he remained under medical treatment for several weeks.

Early in April, finding his health somewhat

improved, he set out for Texas, and landed at Galveston on the 18th. Here he preached, and then proceeded to Houston. In journeying westward from this point, he travelled to Richmond, a distance of twenty-nine miles, by railroads,—his first journey in Texas by that easy and expeditious mode of conveyance.

Although the Bishop had got along pretty well, thus far, he was soon to be attacked by disease again.

“On Friday, May 1st (he says), while making ready to take my seat in the stage-coach for Columbus (distant sixty miles), I was suddenly seized with rheumatism, or neuralgia in the back, accompanied by the most excruciating pain, which totally disabled me for travelling. By this troublesome and most painful attack I was detained in Richmond until May 11th; and on that day had made up my mind to return to Houston, deeming it impossible for me to bear a journey of more than two hundred miles overland in my then state of suffering.

“On Saturday, the 9th, the Rev. Mr. Pratt arrived, to keep his regular monthly appointment, which was for the day following. He officiated, but I was unable to attend service. About the same time, the Rev. J. W. Dunn arrived, in a two-horse wagon, in which he had been conveying his family to the railroad terminus, on their way to the old States. And on Monday, 11th, after much hesitation, I suffered myself to be persuaded to start with him—the Rev. Mr. Pratt being also of our company. For the first ten miles of our journey, the road being of the roughest kind, over what is called ‘Nag-Wallow Prairie,’ my suffering was intense; and, at the end of that distance, I called a halt, with a view of turning back. But, perceiving that my companions would be much disappointed at such a course, I consented to go on. The road becoming smoother, I travelled with more ease, though in considerable pain, as was the case throughout the journey. When we reached our stand for the night, I was much ex-

hausted, and tried in vain to obtain refreshment by sleep. After a sleepless night, we started again early next morning, and arrived at Columbus a little before night, where we were hospitably entertained by Colonel Robson, an intelligent and polished Scotch gentleman.

“The next day, May 13th, we had two services. The Rev. Mr. Dunn preached in the morning to a small congregation. At night I preached to a respectably-sized congregation, and confirmed *six* persons. The morning service was held in the Court-house—the evening, in the Lutheran church. The Rev. Mr. Pratt, the missionary, seems to have been doing a good work in his mission, which included Columbus, La Grange, and Richmond. He exhibited a list of *six* or *seven* more candidates for confirmation, who would have been present to receive that rite, could they have had timely notice.”

Bishop Freeman reached Austin, the capital of Texas, on the 21st of May; and the next



morning (*Ascension Day*) he preached at the opening of the Convention. Eight clergymen, and lay delegates from seven parishes, were present. On Saturday, May 24th, the Convention went into an election of Bishop, when, after two ballotings, the Rev. Alexander H. Vinton, D. D., of Boston, was chosen. Again Texas was to be disappointed, for this gentleman also declined.

On Monday, the 26th inst., Bishop Freeman presided for the last time in the Convention; and as there seemed every prospect that the diocese would now have a Bishop whose whole time could be devoted to its interests, he bade the delegates an affectionate farewell. The Bishop thus closes his last report to the Board of Missions :

“I left Galveston on Thursday, June 7th, and, being detained at Napoleon *four* days, reached Little Rock on Thursday evening, June 18th. I arrived sick, and have continued so ever since until very recently. I have been unable to attend to official business, except

the writing of letters, and that with difficulty and only at intervals. The summer has been most oppressively warm, which has no doubt retarded my convalescence. In a short time, as the weather becomes cooler, I hope to be able to buckle on my armor again, and go forth to battle. The clerical force in Arkansas is still far too limited for the work to be done and the many loud calls in different parts of the State for help.

“Only *one* clergyman has been added to our number since my last report—the Rev. William Binet, from the diocese of Pennsylvania, who is officiating at Van Buren and Fort Smith, and has, with my approbation, applied to the committee to be appointed missionary. The station at Fayetteville is still unoccupied; and the interesting congregation there are grievously suffering for want of pastoral care. I am pleased to be able to state that there are now *two* candidates for orders in Arkansas, from whom I hope, in process of time, to obtain substantial aid.

“ *The Diocesan School* remains in a state of abeyance, both for want of an efficient clerical head—my efforts to obtain one having, so far, been utterly vain—and for lack of means to complete the purchase of the property. *Two thousand and five hundred dollars* would have enabled me to secure a valuable property, inalienable to the Church, for the purposes of Christian education; but my efforts to obtain that sum, though strenuously and for several years put forth, have failed. Even *promises* from some quarters, on which I thought I might with confidence rely, have been ‘broken to my hope;’ and I now nearly despair of accomplishing an object dear to my heart, and to which, a year or two ago, I accustomed myself to look forward as the ground of hope to the Church in this destitute and forsaken portion of her borders.”

## Chapter Twentieth.

ONE LABORER IN A VAST FIELD—HARD WORK, AND LITTLE TO SHOW FOR IT—WHAT BISHOP FREEMAN HAD ACCOMPLISHED—LAST OFFICIAL ACT—ACCOUNT OF A TRAVELLER—JOYOUS DAY—THE END DRAWING NEAR—LAST HOURS—BURIAL—OUTLINE OF CHARACTER.

**I**F a laborer, single-handed and alone, should be placed in the midst of ten thousand broad acres, and told to cultivate them, he might here and there pluck up a noxious weed, and at intervals set out a thrifty shrub or tree, but an observer who took a hasty view of the whole, could discover little that had been done.

It was such a fearful odds against which Bishop Freeman was called to struggle when he was sent forth into the extensive region of the Southwest which constituted his diocese. He travelled thousands of miles, preached almost times without number, baptized and confirmed hundreds, found many stray mem-

bers of the Church in the wilderness, and strengthened their attachment for her. In short, he did everything that *one* man could be expected to accomplish, and yet, after all, the field is so wide, that the results appear to have been comparatively small. But he sowed good seed, and the harvest will yet be reaped.

In January, 1858, Bishop Freeman came forth from his sick-room, to perform what proved to be his last official act. A traveller, who happened to be at Little Rock at the time, thus describes the scene :

“On the second Sunday after Epiphany the Right Rev. Missionary-Bishop of the Southwest admitted to the Order of Deacons Mr. J. H. D. Wingfield, Principal of the Ashley Institute. There were present the Rev. A. F. Freeman, Rector of the parish ; the Rev. Otis Hackett, missionary at Helena ; and the Rev. W. C. Stout, of the diocese of Mississippi. The morning service was read by the Rector ; assisted by Mr. Stout. The ordination ser-

mon was preached by Mr. Hackett, from *Acts*, xxviii. 22. It was an able argument in behalf of the Church, and a strong defence against numerous popular prejudices.

“A painful interest was given to the occasion by the feebleness of the Bishop, who was conducted from his room, in his robes, during the sermon, his health and strength not being sufficient to sustain him through the whole service.

“The venerable Bishop, after thirteen years of hard service in this State, leaving his sick-room to ordain the first Deacon, is a picture to look on. Shall he not have the sympathy and prayers of his brethren? No one out of this field of labor knows what hardness the Bishop has had to endure. And now that he is broken in health and oppressed by his heavy charge, shall he not have help? He has, at no time, had laborers to fill the places that were crying to him for the services of the Church. Fields have been ripe to the harvest, but there was no one to reap.



“In the afternoon, the Rev. Mr. Wingfield, the new-made Deacon, put on his harness, and, after service by Mr. Hackett, assisted by Mr. Stout, preached from *Acts*, xvi. 34—a discourse giving much promise of future usefulness. Mr. Wingfield is the son of the Rev. John Wingfield, Rector of Trinity Church, Portsmouth, Virginia. He was admitted a candidate in Virginia, and after pursuing his studies some time, was transferred to this jurisdiction. We trust that a field of great usefulness is before him, and that he is the pioneer of the many that shall follow in his steps.

“At night, after service by Mr. Wingfield, Mr. Stout preached from *Luke*, xvi. 23, 24, on the certainty of future punishments; and warning men against the seductions of ‘science, falsely so called.’ The day was altogether a joyful one to those who pray for the prosperity of our Zion in these parts.”

After his great effort to be present at the ordination just described, Bishop Freeman



became gradually weaker and weaker ; and on the 29th. of April he departed this life, in the seventieth year of his age.

His son thus speaks of the good man's death, in a letter to a friend :

“ It adds greatly to my affliction to have no evidence that my father was conscious of his approaching end, from the beginning to the termination of his sickness. His brain became affected early in his disease, and he remained unconscious to all external objects until the last fatal moment. Until five days before his death, he talked wildly and incoherently, and these five days passed away without his receiving a particle of nourishment or even liquid of any kind into his mouth. The physician was amazed at the strength of his natural constitution. He never saw a man survive so long ; and said, if he had resided in another climate, with ordinary labor to perform, he might have lived over a hundred years.

“ I have no dying-words of my father's to

treasure up, no final farewell for myself or any of his friends. I doubt not that God will remember his works and labors of love. Wife, mother, and father have all gone down to the grave, and my house is left unto me desolate indeed. If my father had never left New Castle, I have every reason to believe he would be alive now—and my mother also; they both came to their deaths by exposure and hardships in this rugged country. But God knows what is best; this is all His appointment, and we must say, ‘Thy will be done.’

“That the good man died, giving no sign of triumphing faith, as regards our estimate of him it matters not. As to him and every one, the question should be, ‘not how he died,’ but ‘how he lived.’”

On the day following his decease, the remains of Bishop Freeman were deposited in the same grave with those of his beloved wife. The burial-service was read by the Rev. Otis Hackett, assisted by the Rev. Mr. Wingfield.

The portrait which adorns this volume will give the reader a correct idea of the Bishop's personal appearance.

He was a good man, sound in judgment, unbending in his principles, and the very soul of honor and integrity.

He had his faults and failings (and who, indeed, has not?), but the sincere purpose of his heart was to glorify God. Bishop Freeman was gentle and affectionate in his family, faithful to his clergy, and devoted to the welfare of the Church. Without being a deeply-learned man, his theological attainments were most respectable; and he possessed, what many more brilliant minds have been deficient in, soundness of judgment and strong common sense.

“If I were called upon to define his ecclesiastical position,” says Bishop Cobbs, of Alabama, “I should say that he was ‘High Church,’ in polity, and ‘evangelical’ in doctrine. In his preaching he was thoroughly practical; and I never heard a sermon from

him that was not marked by sound doctrine and solid sense.”

Like a true soldier, he died on the field where he had been sent to do battle for the Church. He had not accomplished all that he had hoped for, but he was willing to leave the event with God.











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